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JANUARY, 1897.

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The UNITARIAN

Volume XII. JANUARY, 1897 Number 1.

GREAT CHAPTERS FROM THE GREATEST BOOK.

The Bible contains the noblest lessons of human striving that are to be found in any literature.

It is a storehouse of most varied experience.

It records the blindness, ignorance, follies, sins, with which, age after age, the sons of men contend; and it shows how all these are triumphed over by the noble soul.

It shows what heroism and courage and strength and patience and love are possible to men and women, and so makes us feel there is still a great deal in our own natures that we have not yet brought out, or used in the service of the world.

And it does more. It goes deeper. It is inspired. It is a revelation. It does not rest superficially upon the material or visible. It plants itself firmly in that which lies in and about and beneath. It goes to the source of life! And leads us thither!

It is proposed, in a course of short articles, to call attention to the teaching contained in some of the great chapters of this greatest of books.

GENESIS.—Book I.

THE BEGINNINGS OF THINGS.

Chapter I.

The Poem of Creation.

In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so.

And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good. And there was evening and there was morning, a third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons and for days and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And there was evening and there was morning, a fifth day.

And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so. And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made.

This first chapter in the first book of the Bible contains the poem of creation.

It is a hymn of praise, giving us a moving picture of many marvellous scenes.

It stirs the heart and quickens the imagination by the simplicity, strength, and vividness of its conceptions, and by the sense it gives us of the dignity and majesty of creation.

The detail is crude, and without scientific accuracy; but it was never intended to have that. It would be ridiculous for us to criticise it as an explanation of creation. It is a hymn,—a grand, deep song of adoration. One cannot read it without feeling the emotions of worship.

"In the beginning, God."

That which makes this chapter so impressive, gives it its sense of profound dignity, that which thrills us as we read it, is not

the individual steps of the great plan, nor the right or wrong order of their progress, nor the beauty of the poetic scenes, nor any of the flowing figures of the opening days, but the sublime, simple confidence with which the writer sees at the back of all these things, there, at the beginning, the one Eternal Being,—God.

We are led back to the void before the earth was, when darkness overspread the nothingness of space. Yet even there the spirit of God is brooding upon the deep. And while yet there was no sound, no light, no stir. He moves upon the face of the waters! There is mystery; but within it is God.

There is the vast expanse of dim and unknown time; yet, over and above and behind, there is his steadying hand; his eye, piercing the gloom; his voice, commanding the elements; his will, creating the world.

"In the beginning, God."

Our knowledge of God's methods of creation is certainly much greater to-day than that possessed by the author of Genesis; but we experience the same succession of evening and morning; we look up into the same spaceless heaven. We only understand a little more of the surrounding mystery. We see that the divine creation which was "in the beginning" is also now, that it never ceases; and so the "story of creation" repeats itself for each one of us within our own horizons.

We see that the great Creator not only creates, but that he supplies the material of creation, and calls us to enter into his joy by also creating, not only in the physical field, but in the higher world of heart and mind, of character and soul. He supplies us with an infinite stream of creative implements (passions, desires, ideals) out of which to create our own paradise of sweetness, holiness, and love.

We can create with the same powers that created the universe.

In the beginning, God, and now. His spirit still brooding upon the silent deep, filling the fountains at the source of creation with perpetual springs of life, so that we need never thirst.

We, too, can join with all the ages in this great poem of creation.

OUR CHURCHES.

CHURCH OF THE MESSIAH, LOUISVILLE, KY.*

BY JOHN H. HEYWOOD.

The Unitarian Church of Louisville was formed by a few clear-minded men and women, to whom the principles of "Liberal Christianity"—such as the unity and fatherhood of God, the brotherhood of man, the spiritual leadership of Jesus Christ, the reasonableness of religion, the final triumph of good over evil, and the unbroken continuity of life—were inestimably dear.

Rev. E. E. Hale, in his delightful volume, the memoir of Rev. James Freeman Clarke, the second pastor of the church, writes as follows: "Mr. Clarke found a small Unitarian society, which had built a neat, well-proportioned church. The society had been organized by a few earnest Unitarians, mostly from New England. Services had been held for several years in different places, generally in the schoolhouse of Mr. Francis E. Goddard, a man of wide attainments and an able teacher.

"John Pierpont, Bernard Whitman, and Charles Briggs were among the preachers who, in short visits to Louisville, had interested the worshippers. The church had been dedicated on the 27th of May, 1832. On that occasion Dr. Francis Parkman and James Walker—afterward president of Harvard College—took part in the services."

The church has had five pastors: Rev. Messrs. George Chapman, James Freeman Clarke, John H. Heywood, C. J. K. Jones, and J. B. Green.

On the 24th of June, 1832, Rev. George Chapman, of Boston, who had been invited to become pastor, preached his first sermon. He was a man of finely cultivated mind and earnest religious spirit, and very attractive in personal qualities. His ministry was winning and effective, rich in thought, and of marked spiritual power; but it was very brief, continuing only a year, when failing health compelled him to resign his charge.

*Condensed for the *Unitarian* from the History of Louisville, Ky.

He was succeeded by Rev. James Freeman Clarke, who became pastor August 4, 1833, and retained his position seven years. These were eventful years to our church; and not to it alone, but to the whole city.

His intellectual power, his compact, logical reasoning, his fine large scholarship, and his rare catholicity of spirit, were equally recognized by men of all communions, such men for instance as Judge S. S. Nicholas. The writer of this paper well remembers a conversation with Judge Nicholas, himself one of Louisville's ablest writers, in which the judge asked, with great earnestness, "Do you know whom I regard as the finest writer of English that our city has ever had?" On my responding that I did not know, he said, "Mr. Clarke, who had the rarest power of expressing fine, large thought, in simplest, purest, most intelligible language."

It was not only as a preacher that Mr. Clarke's influence was felt. He was a public-spirited citizen, deeply interested in whatever affected the welfare of the community. He devoted much time to the public schools of the city; and, in 1839, was chosen by the City Council "agent,"—that is, secretary and superintendent. He was one of the ablest contributors to the *Western Messenger*, a monthly periodical, published at first in Cincinnati, and afterward transferred to Louisville. The *Messenger* was devoted to the cause of "Liberal Christianity," and was thoroughly alive to everything that tended to promote broad, just, and generous thought, and to advance the moral and spiritual welfare of humanity. In April, 1836, Mr. Clarke became editor of the *Messenger*, and continued in charge of it until 1839, when it was taken back to Cincinnati.

Mr. Clarke resigned his charge of the Louisville Unitarian Church in June, 1840. During his ministry the congregation had slowly but surely grown. In addition to the names already mentioned, it numbered many of our most respected merchants, quite a number of able men connected with our city's banking and other business institutions, and several eminent physicians, and not a few gifted teachers, and the scholarly historian of Kentucky, Mann Butler.

On the 21st of August, 1840, the pastorate of Mr. John H. Heywood, the third minister, began. During his long ministry the steady growth of the congregation continued.

The first church edifice, as has already been said, was erected in 1831–32. It stood on the southeast corner of Fifth and Walnut Streets, where is now the drug-store of George A. Newman. It had originally sixty-four pews; but in 1853, in order to meet the needs of the congregation, it was enlarged by the addition of thirty-two pews. The society still continuing to grow, a new edifice became necessary; and, in 1870, the beautiful building so well known as "The Church of the Messiah," on the corner of Fourth and York Streets, was erected. The church was dedicated Jan. 15, 1871, Rev. Dr. William G. Eliot, of St. Louis, and Rev. R. Laird Collier, of Chicago, uniting with the pastor and congregation in the dedicatory services. On the 31st of December, of the same year, the church was destroyed by fire. This was a hard blow, indeed; but the society instantly went to work rebuilding, and on Dec. 15, 1872, the reconstructed building was consecrated to divine worship and the service of humanity, Rev. Dr. H. W. Bellows, of New York, preaching morning and evening, giving two sermons of rare beauty and power.

Never has a religious society shown greater energy, faith and hope than did the Unitarian Society of our city under these disheartening circumstances. Not quite a year had passed since the dedication of the noble structure which had involved great sacrifice on the part of its members, and in an hour, as it were, on the night of Saturday, the last of the year, it was destroyed. Not a service, however, was omitted. Fortunately, the rear portion of the edifice, which was devoted to the Sunday-school and social purposes, was saved from the flames, and services were held Sunday morning at the usual hour, and, before the close of that year, the church was restored, and in more than its former grace and beauty.

The society was generously aided in the construction and in the reconstruction of the edifice by kind friends near and far, east and west. Important aid was also rendered by our Universalist friends. Soon after the formation of the Unitarian Society, these friends had organized themselves into

a church, which had, for a time, great prosperity. It was fortunate in its ministers, especially in Rev. Messrs. E. M. Pingree, I. D. Williamson, and W. W. Curry, all men of marked ability and great spiritual earnestness. But through a series of adverse circumstances and the removal by death of many of its most efficient members, the society declined, and finally ceased to hold services. The most deeply interested of the remaining members united with the Unitarian Society, and through their efforts the money received from the sale of the Universalist building was generously given toward the erection of "The Church of the Messiah."

"The Church of the Messiah" was incorporated by the General Assembly of the Commonwealth of Kentucky in February, 1870. The trustees named in the act were: Edward A. Gardner, James Speed, George Davis, James Kennedy, Jacob Merker, Columbus Chamberlin, and George A. Houghton,—the first four representing the Unitarian, the last three, the Universalist membership.

The Unitarian society has always been an earnest worker. It has had from the beginning an attractive Sunday-school. As we have already seen, it built a church edifice before it had a pastor; and of its continued activity, evidence is given in the following sketch of its religious and humane work, prepared for the *Southern Unitarian*, published in Atlanta, Ga., July, 1893: "In 1841, under the leading of Mr. A. G. Munn, then in his early manhood, and as fresh and young in spirit now as then, an unsectarian Sunday-school was formed on Tenth Street, which attracted to itself a fine body of teachers and did a great amount of good. In 1858–59, an admirable night school—the pioneer school, I think —was established in the hall of one of the city's engine-houses. This school was formed and conducted by some young men of the congregation, Messrs. Charles J. Kent, Augustus Holyoke, B. B. Huntoon, George Hood, H. P. Truman, and others, and to it not a few men, now in prosperous circumstances and some of wide influence, refer with gratitude as having offered them the best and, in some instances, the only school opportunities enjoyed. At the same period, two Mission Sunday-schools were carried on by Mr. H. T. Wood, a devoted member of the church, and by Rev. D. A. Russell, whom the congregation had engaged as a minister-at-large. In 1865, an Old Ladies' Home was established and successfully conducted by its devoted and untiring friends and generous supporters, until 1882, when it was transferred to the well-endowed Cook Benevolent Institution, and its kindly work and helpful influence were thus guaranteed continuance and perpetuity."

During the trying times of the war, the ladies of the congregation were unwearied and unceasing in hospital work and in their efforts in behalf of the United States and Kentucky Sanitary Commissions, and also of the Refugee Commission.

In the summer of 1879, the illness of Mr. Heywood's daughter led him to take her and his wife to Europe, and in August of that year Rev. C. J. K. Jones was invited to take charge of the pulpit during his absence. Early in 1880, Mr. Heywood sent in his resignation, and his pastoral connection formally closed on the 21st of August, just forty years from its commencement.

Rev. Mr. Jones's services began on the first Sunday in September, 1879, and they awakened great interest. He continued pastor until the summer of 1883, when he resigned and removed to Florida. There he practised law, for which he had fitted himself during his residence in Louisville, up to February, 1885, when, in response to a hearty invitation, he returned to our city and resumed his earnest, efficient work.

In this interim of a year and half, Rev. J. B. Green, now of Reading, Massachusetts, a devout and earnest man of strong, fine character, was the minister of the church. It is a suggestive fact that, while the first three ministers were Unitarians from birth, the two latter, Rev. Messrs. Jones and Green, belonged originally to other communions,—Mr. Jones to the Dutch Reformed denomination (having received his classical and theological education at Rutger's College, New Jersey, and the Union Theological Seminary of New York), while Mr. Green's early education was in the Roman Catholic church.

Mr. Jones gives no dull, prosy sermons. His hearers may agree with him, or may dissent from him, but they never sleep. He

is an enthusiastic student of the principle or principles of evolution, which he heartily accepts; and, at the same time, he as heartily assents to the principles of Unitarian Christianity as presented in the Constitution of "Unitarian and other Christian Churches," as amended and adopted by the National Conference at its session in October, 1894. His intense vitality, his full command of the stores and resources of his richly furnished mind, his rare power of energizing and often truly eloquent utterances, are quickly recognized and deeply felt. He is alive to all the great movements of the day; and his extensive literary and historical reading, and his deep, living interest in natural history and science, enable him to enrich his discourses with many striking illustrations of the all-pervading divine spirit, presence, and power.

A few words will suffice to indicate the present life and work of the Unitarian Society. It is in good financial condition, being practically free from debt. It has an excellent Board of Trustees, consisting of Messrs. A. G. Munn, president; Charles Hermany, John Bacon, Charles F. Smith, F. N. Hartwell, Edward W. Chamberlain, and George Zubrod. The clerk of the Board is Frederick Reinecke, and the treasurer is Mr. W. G. Munn.

The members of the choir, whom the congregation hold in high esteem not only for their musical ability but also for their deep interest in the welfare of the church, are Mr. and Mrs. F. P. Seiler, Mrs. C. H. Shackleton, and Mr. Joseph Simons. The gifted organist is Mr. Thomas Becker. The congregation is very fortunate in having a capable and faithful sexton in Albert Miller.

"The Ladies Aid Society," of which Mrs. W. W. Drummond is the wise and efficient president, has rendered and is rendering all the while inestimable aid, thus demonstrating that it is entitled to its name, "Aid Society." There are times, as all conversant with the administration of church affairs well know, when the hearts of men, even of wise and practical trustees, fail them for fear lest, at the annual meeting, a large deficit may confront them. Time and again, at such seasons of anxiety, Mrs. Drummond and her band of undaunted workers have come to the rescue: now gladdening the hearts of the choir and organist by supplying a new and reliable motor to the noble organ; now cheering and warming the congregation by first-class furnaces, or surprising and delighting the trustees by placing a five hundred dollar check in the hands of the treasurer,—truly an "Aid Society."

Equally efficient have been the labors of "The Helping Hands," organized by Miss Danforth, in ministering every winter, sympathetically, wisely, and perseveringly, to the needs of the suffering poor, and in earnestly co-operating with the "King's Daughters" in their efforts in behalf of "The Jennie Casseday Infirmary" and other beneficent charities.

"The Embroidery Class," suggested and formed by Miss Lewis, has proved very attractive and eminently successful, not only in giving its pupils a useful accomplishment, but also in cultivating fine taste and in producing thoroughly artistic work.

The Sunday-school of the church, always dear to the congregation, continues its effective work under the direction of its devoted superintendent, Mrs. Anna C. Bowser, and her able co-workers, F. W. Hartwell, M. M. Green, with other faithful teachers.

The church has also a wide-awake mission school—"The Highland Unitarian Sunday-school"—in the eastern portion of the city. Mrs. Kohlhepp was its originator and Mr. Ambrose Bruner is its superintendent, and it has an excellent band of teachers.

The name, "Church of the Messiah," was adopted by the congregation at the time of the construction and dedication of its beautiful edifice, in expression of its loving reverence for its spiritual leader, Jesus the Christ, and of its desire and purpose to be loyal to the principles of his benign and beneficent religion.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Rev. Phillips Brooks.*

I find the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift, nor lie at anchor.—*Oliver Wendell Holmes.*

QUESTIONS ON THE WAY OF LIFE.

The series of "Questions" beginning in this number is designed to meet the earnest inquiries of our young people, as they face the real demands of the religious life.

The first "Question," "Can I make God real?" is prepared by Rev. Roderick Stebbins.

Some of the other questions in the series, by different writers, will be: —

"Can I follow Jesus?"

"What is required of me?"

"Shall I go to church?"

Each "Question" will be republished in very small leaflet form, especially intended for the church porch, and can be ordered from the *Unitarian*, 2 cents each, 10 cents per dozen, 50 cents per one hundred.

THE FIRST QUESTION.

CAN I MAKE GOD REAL?

I. Let me think how God became real to *me;* because I cannot make him real to others unless I am sure of him myself.

(1) I came to know God first through human love and kindness, did I not? I was sure of God's love by the goodness of the men and women whom I knew. Perhaps it was my father's love or my mother's love which first suggested to me what God's love might be.

(2) I also learned about the life of Jesus; and, the more I understood him, the better did I seem to understand God.

(3) From these two experiences I came firmly to believe that the best way to know God is to know good men.

II. Why, then, can I not live so that men may see God in *me?*

I can, if I will, let my life be controlled by the spirit of love. This is only another way of saying that I can try to do as God would do in my place, that men may see my good works, and glorify, not me, but my Father, which is in heaven.—Matt. v. 16.

III. This is, at first, a very hard task; but ought I, for that reason, to shrink from attempting it?

The beginnings are always hard, and I ought not to be satisfied with easy things. Anything that promises so much is difficult at first.

IV. It may seem almost presumptuous for me to think of doing as God would do in my place.

It *would* be presumptuous if I did not believe that God made me in his image. I am a son of God. A son may try to show his father's spirit because his father's blood is in his veins. So I can try to do as God would do because his life is in mine.

V. Jesus made God real because everything he did was God-like.

May I not become enough like Jesus to do my part to make God real, even as the glory of the sun is made real in the tiniest flower?

VI. The most glorious thing I can do is to make men see God in me.

To do that, I must be a son of God to them, full of the spirit of kindness and of love,—for only thus can God be made real.

PERPETUAL YOUTH AND CONTINUAL PROGRESS.

SERMON BY REV. GEORGE BATCHELOR, SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION.

"Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this."—ECCL. vii. 10.

"Who satisfieth thy old age with good, so that thy youth is renewed like the eagle."—Ps. ciii. 5 (NOYES'S TRANSLATION).

Confucius was born in China about five hundred years before Christ. He records the fact that in his time men were in the habit of looking back to the good old times when the world was young and men were good.

The same thing was noted in Greece, in Rome, and in every land which has a history.

There is always a golden age in literature, in manners, and in virtue. The golden age is always in the past. Yet, little by little, age by age, the world creeps on to better things.

What is the meaning of this backward look? What is the good of it and what the harm?

The good of it is to be found in that beautiful provision for forgetting the cares and troubles of life which always gives attractiveness to the past years of each man's experience. That was a touch of universal nature where Virgil makes Æneas say to his companions in shipwreck, "Be of good cheer, my brothers, by and by it will be a pleasure to remember these things." Look back over your adventures and you will find that those you most willingly remember and which you most often talk about are those in which there were "hairbreadth 'scapes and most disastrous chances." We have a long and varied experience in which cares and enjoyments are mingled. When it is all past, the forgetting begins with the disagreeable parts. At the time, we perhaps counted ourselves unhappy. Now we look back and say, "That was the happiest part of my life." That is the good of the instinct to glorify the past while we forget its evil and sorrow.

Now what is the evil of this habit? Carried too far it destroys hope, it takes from us the drawing of expectation, it robs us of that youthful habit of mind and heart which keeps one alert and in the current of happy and vigorous activity. He who thinks the world is growing worse day by day and year by year, may denounce evil and plead for reform, but he has destroyed, so far as he can, the only hope of progress and the only incentive to action.

Secret of the Happy Life.

The secret of the good and happy life is to keep growing, to have some hope still unfulfilled but promising, to renew the youth of the spirit and keep the mind fresh. Growing old in form and fact is a necessity from which no one may escape. But youth of the spirit is a possibility of which no one can rob us.

"Always young for liberty" was Channing's happy shout. As he grew older his mind grew younger. At forty he was in all mental qualities younger, stronger, and more elastic than he was at twenty. He who has lived aright will at seventy be more gentle, kindly, genial, and wise than at any time before. A crabbed and hopeless old age is a total miscarriage, it is the end of a life that has never come to ripeness. The old age of the peach comes when, perfect in color, flavor, and mellowness, it is just ready at the lightest touch to fall into the hand.

When we look backward, then, we may say with gratitude it looks as if the old days were better than these, but we know they were not. The better days are coming; if only we knew it, they are already here.

One of the most profitable tasks one can set for himself is that of renewing his youth. If he never had any proper youth, all the more need of looking for the fountain of which the waters confer freshness and hope.

What are the signs of youth of the happy kind, and what are the means of restoring it and keeping it to the end?

Hope.

In that typical and beautiful youth which is desirable and can be kept, hope always exceeds attainment. After each step of progress there is something beyond. After each task accomplished there is a better thing to

be done. The desire to improve upon all former attainments is strong. Confidence in one's power to do that which one sees to be desirable is unshaken. The look is forward and upward and the best things are to come.

But I am told by those who think they know that these are not necessarily the traits of youth. There are many who are not hopeful but critical, not genial but cynical. There are young people, I am told, who despise sentiment and affect a belief that the end of the century is a failure. It may be so. It may be that, through some perversion of culture and some aping of the disillusions of middle life, there are those who, young in years, are languid and without elastic hope and ambition. But that illustrates nothing; for while it is possible for an old person to be young in heart, it is also possible for a youth whose years are still few to be aged in spirit. As the result of a misspent youth one may be decrepit in body and mind, as old at twenty-five as another is in a well kept old age of seventy-five.

The world just now greatly needs young, hopeful, and strong men and women, and for their own sakes they who must live and work need the renewal of the hope and elasticity of youth. There are so many great things to be done and so many new things to work with, that the outlook toward the future is inspiring. The test of your real age comes when these beautiful possibilities of the coming twentieth century are presented. If one says, "For your art, your science, your culture, your progress, I do not care, I am not interested," then is he antiquated already, although in the bloom of youth,—a fossil while still alive. But if the surprising and beautiful outlook toward the future of human life draws and charms one so that he longs and determines to have some part in it yet, then is he young, and will stay young, in spite of wrinkles and gray hair.

When the beautiful new tasks of the new time are displayed and workers are called for, the division between the old and the young is made by their answer to the summons. The old say, "I cannot, I wish I could, but I cannot." They who so reply are old, although they be still in the freshness of physical youth. For the young in heart and spirit reply, "I can, and I will."

Disillusions.

But are there not disillusions? Does not one find when he has reached middle life that the dreams of his youth are now revealed to him as dreams, and that life has been to him a disappointment? Is not enthusiasm always a sign of ignorance? Is it not wise to reduce our expectations to that which we can accomplish?

To all of which I answer, as my reading of the riddle of life, that such disillusion is a sign that one has not kept his power of growth. He has not renewed his ideal. He has kept the dream of his immaturity after he had outgrown it. But they who have been alert; who, for new occasions, have had new hopes; who, for new times, have taken on new duties; who have changed with the changing seasons, living in the spirit of the times, and not seeking their ideal in the past,—they have not found life to be a series of disillusions, but a scene of activity, in which one beautiful picture of life was displaced by another still more beautiful, in which one noble duty was displaced by another still more inspiring. A disillusion is an experience in which one begins with something in sight which is pleasing and inviting: he advances toward it, and it disappears or changes into something different and unpleasant. That is a common experience; but it is not necessary that it should be in any case the final experience.

The real life, the advancing, growing, youthful life, has not one dream, but a hundred; not one hope, but successive waves of them. He who, at middle life, comes to nothing but disillusion, would do well to keep it to himself. For disillusion is confession. He has not renewed, as he might have done, the expectations of his youth. Gardens, conservatories, farms, plantations, and human minds need constant attention and renewal, that the good may be increased and the evil kept out.

Two Worlds.

Always, in everything, there are two worlds. There are always two classes who differ according to the world in which they live. They tell the truth who say, "This is an old, worn-out, weary, wicked world, full of sin and misery and disappointment." They also tell the truth who say, "This is a

young, beautiful, growing world, with all its better days to come." They are right who say that poverty, crime, and treachery abound; that in art there is wickedness; that in literature there is licentiousness; that drunkenness and brutality in town and country abound, and often increase with the advance of civilization. It is a common experience for the optimist to be challenged by one who presents the facts, and says, "Come now, you are a believer in progress. How do you explain these facts and figures which show the increasing evil of the world?"

There are two worlds: one is the world of the dying; the other is the world of the living. The processes of living and dying are going on together, and one can choose which shall occupy his thoughts. Shall it be the shortening day, the fading flower, the falling leaf? Or shall it be the ripening fruit, the maturing harvest, the freshening air, and the life which busy nature is packing away for future use? Both are here; and the whole outlook and atmosphere of our minds is determined by the view we take, and the facts which we put in the foreground of our meditations.

Not far from a railway is a town, beautiful for situation. It lies on a hillside, and shines afar. Close beside it, also plainly to be seen, is the silent city of the dead. About equal in number are the graves of the dead and the homes of the living. Now, one can imagine two men or women who, in equal degree, have suffered loss. But, standing between the graveyard and the town, one would face toward the living, the other toward the dead. One would say, "All my hope is buried there." The other would say, "Old hopes are dead, but I still have welcome and pleasure at the hearths of the living." The one is hopelessly old; the other is still young. The difference is in the attitude of the mind, and not in the facts of experience.

Is the world growing better or worse? Both. It is ten times as bad as it was a thousand years ago, but it is a hundred times better. The two worlds—the rapidly-growing, good world, and the slowly-growing, bad world—are all around us. We can live in one or the other as we please. We can move from one to the other if we choose. We can let the one or the other take up our thought, and shape our estimate of human life and character. Any youth who gives himself wholly to the evil world will find it a den of thieves and the lair of wild beasts. But he who turns the other way with all his heart will cry with Shakspere's Miranda,—

"O wonder!
How many goodly creatures are there here!
How beauteous mankind is! O brave new world,
That has such people in't!"

If the young, beautiful, good, and growing world were a much smaller part of the Universe than it is, it would be the part of wisdom to search for it, to get up exploring expeditions as men plan to find that North Pole which as yet no one ever visited.

They who advertise the bad world, and insist that it is the only world there is, do much harm even when their hope is to reform it. He who makes flowers bloom, and fruits ripen, and increases the store of wholesome food, serves his generation. The weeds die out where the grain grows, and the cultivation of useful things is fatal to noxious weeds and poisonous plants. A crop of wheat will kill more weeds than a thousand men.

More Life.

The conclusion of the whole matter then is that, if you would have a growing life, you must associate more with the living than the dead. If you would help on the good and destroy the evil of the institutions of society you must make the good to abound that the evil may perish like the weeds in fruitful gardens. If you would keep the sunny temper of unspotted youth and the cheerful outlook of a hopeful expectation you must remember that where death abounds life must be strong, that where the sense of evil is present there virtue must flourish, and that you can change the world in which you live by turning your face toward beauty or toward ugliness, toward virtue or toward vice, toward the fresh opportunity that is coming in to-day or toward that lost one that went out last night.

For comfort in trouble, for strength in adversity, for courage to stand up and fight the good fight of progress, to keep the heart warm, the sympathies fresh, it is our duty as it is our privilege to keep in the current of progress and brighten our minds with the sunshine of perpetual youth.

The young who see nothing good in the world, who profess to have discovered that it is all a sham and a deceit, and who therefore take no interest in anything, who are hopeless, listless, and without enthusiasm,—they are not uncommonly wise; they are simply superannuated. But they who keep their sympathies fresh, their consciences tender, their hope strong, they are young, and they are greatly needed; for all of lasting good that has come down to us from the past has been wrought by such as these, and all the good the future is to bring will come from their hopeful, wise endeavor. What youthful energy there is in that description of the old man Paul, crying, not "It is all over, I have given my life to the cause of Christian progress, and all that I get for it is disappointment and a cruel death,"—not that, but a shout of triumph, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." That is the spirit of immortal youth which Jesus awoke in his followers and which ever since, leading all the better life of the ages, invites us now to our work, our inspiration, and our satisfaction.

A MORNING WITH OLIVER WENDELL HOLMES.

A stay-at-home during the summer of 1896, it being too hot and dusty to enjoy driving often, I look back on reading the "Life and Letters of O. W. Holmes" as the pleasantest break in its monotony. The vivid personality of the "Life" (that is of the public life, for the details of the private life are too few) is its greatest merit.

Holmes was not a precocious child; but that he was a remarkable youth is evident from his early letters.

After a short trial of the study of law, he promptly decided that medicine was his true field of labor. He seemed to take the sacrifices of his parents, in the necessary "paring" of home expenses to meet the demands of his Paris life, with philosophy. Undoubtedly his steady pursuit of knowledge amply repaid them. His biographer says: "He was, I fancy, the first person to express a profound respect for talk. 'Remember,' he said, 'that talking is one of the fine arts,—the noblest, the most important, and the most difficult,—and that its fluent harmonies may be spoiled by the intrusion of a single harsh note.' He had also a curious theory about his own talking. 'The idea,' he said, 'of a man's interviewing himself *is* rather odd. But then that is what we are all of us doing every day. I talk half the time to find out my own thoughts, as a schoolboy turns his pockets inside out to see what is in them. One brings to light all sorts of personal property he had forgotten in his inventory.' And again, 'Talk, to me, is only spading up the ground for crops of thought. I can't answer for what will turn up.'"

But the wise men thought that this spading was more fascinating to witness than was the subsequent reaping of the crop in the shape of printed words.

Mr. Edmund Gosse says: "Perhaps no man of modern times has given his contemporaries a more extraordinary impression of wit in conversation. We are told that he never overpowered his companions, never held the talk in monologue; but that he listened as brilliantly as he spoke, taking up every challenge, capping every anecdote, rippling over with an illuminated cascade of fancy and humor and repartee."

It is a familiar story that Bret Harte, in his youth, sent the manuscript of some of his early poems to the doctor, who replied with decided commendation; but that, since the communication had been anonymous, he never knew whom he had encouraged until one day when Bret Harte walked into his library and developed the story. Mr. Aldrich said, at the famous Atlantic Breakfast: "Twenty years ago, I printed a volume of boyish verse; the first copy that came from the binder's hand was despatched to the Autocrat of the Breakfast-table, as if he had been waiting for it. In return I received the kindest letter ever written by a celebrity to an obscurity. It virtually told me not to make any more verses unless I could make better ones. It told me this, but with such delicate frankness of phrase, that it seemed to me as if the writer had laid his hand in tender reproof on my shoulder, as an elder brother might have done.

"The fresh and subtle learning of the

Autocrat, the humor and pathos of the poet, the skylark quality of note in his lyrics,—he could not have perfected all these precious gifts, if God had not given him the most sympathetic of human hearts. Dr. Mitchell well and wittily said to him that he was not a man of letters, but a man of notes. . . . But his notes were almost sure to contain some bit of wit, some cleverly turned expression or happy simile, something which showed its origin as different from the ordinary."

The doctor was delightfully funny over his own photographs. He says: "It is only fair to say that I do not pride myself particularly on any show that my portraits make. That is not my fault, however, and I look the camera in the face as good-naturedly as if it were going to make an Adonis of me. The photograph is a fair portrait enough, but I do not think my face is a flattering likeness of myself. I have always considered my face a convenience rather than an ornament. I am very glad that you liked my photograph. It is certainly less disagreeable than some I have seen; but Nature did not ask my advice about my features, and I take what was given me, and am glad that it is no worse."

In writing Emerson's biography, Dr. Holmes saw "with delightful appreciation that fine humor which ran like a delicate, luminous golden thread through the subtle braid of Emerson's expression, and which escaped the notice of many of the serious-minded and high-souled idolaters at the Concord shrine."

The doctor wrote to J. R. Lowell: "I find the study of Emerson curiously interesting. Few, I think, can bear study into all his mental, moral, personal conditions as he does." His biographer remarks, "This really was odd,—not that Holmes was influenced by Emerson, but that he did not seem to have been influenced by him in the very slightest degree."

Dr. Holmes says: "If I had my will, I would never write anybody's biography or memoir; for we all want to draw perfect ideals, and all the coin that comes from Nature's mint is more or less clipped, filed, 'sweated,' or bruised and bent and worn, even if it was pure metal when stamped, and which is more than we claim, I suppose, for anything human."

Mr. Morse says: "One thing is noteworthy. The biographer got to the end of his work without once telling to his reader any of his own secrets. What he himself held for truth or probability as to the matters dealt with by Emerson, what faith or what feeling he himself had toward mysticism and transcendentalism, toward God and man and the universe and all the points of religion interwoven therewith, he had managed to keep carefully to himself.

"The curiosity to get at some definite notion of the doctor's actual beliefs remained unsatisfied, to the great disappointment of many a reader who made his way through the volume, not in order to find out what Dr. Holmes thought that Emerson thought, but to find out what Dr. Holmes himself thought, and who was no wiser on this point when he closed than when he opened the book. The astute biographer had evaded even this trap and extreme temptation. He would never take his recipes and formulas out of the province of medicine into that of religion. . . .

"'Over the Teacups,' was really a magnificent *tour de force* of a spirited old man, unyielding, holding his own against the column of the hostile years. . . . The most remarkable in these papers is the poem of 'The Broomstick Train,' so humorous in conception, so spirited and lifting in execution."

After James Freeman Clarke's death Dr. Holmes says, "A precious memory has taken the place of a beloved and noble presence. We must be thankful that we have enjoyed so large a share of a life which belonged to the world as one of its most cherished and rarest possessions. We know not who among us will be the last survivor; but whoever he is, he will be the heir of a great wealth of memories, among which none will be sweeter, none freer from blemish or short-coming. . . . Old age . . . in lightening our responsibilities (which President Walker spoke of as one of its chief blessings) rids us of many of our worries. At seventy we are objects of veneration; at eighty, of curiosity; at ninety, of wonder; and, if we reach a hundred we are candidates for a side-show attached to Barnum's great exhibition. . . .

"Our hearts lie between two forces,—the near ones of home and family, and those that belong to the rest of the universe. A

little magnet holds its armature against the dragging of our own planet and all the spheres." Holmes writing to Motley says, "But you remain an idealist, as all generous natures do and must. I sometimes think it is the only absolute line of division between men,—that which separates the men who hug the actual from those who stretch their arms to embrace the possible." Holmes said of Grant, "Of all the considerable personages I have seen, he appears to me to be the least capable of vanity. . . . His entire sincerity and homely truthfulness of manner struck me greatly. I cannot get over the impression he made on me. I have got something like it from women sometimes, hardly ever from men, that of entire loss of self-hood in a great aim which made all the common influences which stir up other people nothing to him. . . . So you see I have told you of small local and personal matters, not so well as a lively woman would have done, but as they came up to my mind. I read somewhere lately of a great personage then abroad—I think it was old John Adams—in which he begs for a letter full of trifling home matters. He gets enough that strains him to read, and he wants undress talk. . . . [1871] I went to the club last Saturday and met some of the friends you always like to hear of. I sat by the side of Emerson, who always charms me with his delicious voice, his fine sense and wit, and the delicate way he steps about among the words of his vocabulary,—if you have seen a cat picking her footsteps in wet weather, you have seen the picture of Emerson's exquisite intelligence, feeling for its phrase or epithet. Sometimes I think of an ant-eater singling out his insects, as I see him looking about, and at last seizing his noun or adjective,—the best, the only which would serve the need of his thought. . . .

"But I suppose it is not worth one's while to think too much about what we might have done or might have been. Our self-determination is, I suspect, much more limited than we are in the habit of considering it. . . . We never know each other until we have come together in the hour of trial, . . . going down into those depths of consciousness where all of us bury out of sight our hopes, our fears, our memories, our dreams, that pleasant shadowy world of ours, into which it is the supreme privilege of friendship to be admitted. No, not pale or shadowy to men of strong natures and quick sensibilities.

"Mrs. Sally Gardiner—older than myself, unmarried, fastidious, a lover of Emerson's writings, a good and delicately organized woman, on whose gravestone I read, 'She loved much'—once said to me, or one of my friends, there was a poem of mine she often read the last thing at night as children say, 'Now I lay me.' [This poem was 'The Chambered Nautilus.'] . . . Our better moments, that lift infirmer natures for the time, at least, to the level of those whom they admire and reverence! What yearning there is in tender natures, knitted in with the life of others, often nobler and purer than themselves, for that unquestioning childlike belief which is so largely a divine gift, and for which many pray without ever reaching it! Dr. Edward H. Clarke,—what sermons his bedside preaches! Pity! I feel as if that would be all that would be left of me, if I live but a few years longer. . . . I sometimes think that I might almost have a vocation to visit the sick and suffering, were I self-denying enough, which I fear I am not. But I do have the satisfaction of knowing that I have done something of late to lighten the burden of others in their sorrow,—not much, very little compared with what hundreds of women are doing all the time. I go and sit now and then with Dr. Jacob Bigelow, Senior, now close upon ninety years old, stone-blind, utterly helpless and bed-ridden. Would you believe it? He is one of the most cheerful, lively, and seemingly happy, or at least serenely tranquil, persons I ever met. If all suffering and privation were borne as he and Dr. Clarke bear theirs, it would be easier to contemplate human existence.

"I was writing this morning to an unknown English correspondent, a lady who has twice written me very interesting letters, not the mere commonplace ones of mere expression of liking and all that, but serious, though most kindly questionings,—whether I had not been sometimes too sharp in speaking of unmarried women; all which I took to heart, as I hope I do every well-intended criticism, especially if I think it may be just. I told her, what is true, that I like to face the accusing angel.

. . . What is there we cannot bear if the spirit of love is in it?"

"There is a little plant called Reverence in the corner of my Soul's garden which I love to have watered about once a week" (*apropos*, I think, of going to church).

The letters about the gift of a barometer, on going a wrong evening to Mr. J. T. Fields's, and about his stay at a tavern in Montreal while on a lecturing tour are very entertaining. Also what he writes to Mr. Fields when the latter was travelling: "Very few friends can be so ill spared; believe me when I say it to you, for I have said it a hundred times to others."

Dr. Holmes was spontaneously comical. Odd, yet apt, comparisons spring nimbly to his mind. At the age of sixty-three he says: "I find everywhere, except among the older sort of people (you and I must be old, too, in time, but even I am not old yet) and the smaller kind of human potatoes, there is much more real 'catholicism,' much more feeling that we are in the same boat and the boat in a fog, than there was when I was studying Calvin's 'Essence of Christianity' in the Assembly's Catechism. . . . I have tried to do my share in enlarging the spiritual charity of mankind; and though it is delicate, perhaps dangerous, work, as our well-being in this and in all worlds rests in faith and obedience, I hope, if I have done anything, it has been useful, not harmful. It was well, I think, that you and others should have given me affectionate cautions; and I love you all the better for having done it."

In what a fine tone he answered his schoolmate friend, Bishop Lee: "I have become quite attached to this particular planet with which I have been so long acquainted. I wish I could believe that we may be able to take a peep at it now and then from the height of a future existence. I can hardly conceive of its losing its interest for those who have been cradled on it. I do not know whether this is quite orthodox, but it is mightily human." No wonder this was his wish. He could not easily lose sight forever of the world in which he had been eminently prosperous and happy. Those of us less favored would feel a wish akin to his.

The only mistake I noted in the book was one I did not easily break *myself* of,—the "first two," not the "two first."

Oliver Wendell Holmes was born Aug. 29, 1809. Samuel Johnson was born in 1709. "Nature was active that year (1809) like a stirred volcano, casting forth also upon the world Gladstone, Tennyson, Darwin, and Abraham Lincoln."

Dr. Holmes used to take down his Boswell and see what Johnson was about in that year of his age to which he himself had then come. Johnson, however, died in 1784; and when the Doctor came to 1884, he said that he felt as though he had had his allotment of time, and ought to die out of respect to the long parallel. Dr. Holmes died Oct. 7, 1894.

"Dr. Holmes loved medicine, and found deep pleasure in literature; but more than by either medicine or literature he was attracted by theology. He wrote to a friend, 'I may not always please your taste or exactly meet your judgment. But one thing I am sure: I have in common with yourself, a desire to leave this world a little more human than if I had not lived; for a true humanity is our nearest approach to Divinity, while we work out our atmospheric apprenticeship on this second-class planet.'"

He seems to give his view of religion in the following words: "It is trust in something better and wiser than we are, whether it comes to us in the inner light which we believe is the direct gift of the infinite spirit, or takes the human aspect in the person of him who brings the divine, as it were, face to face with us; or whether with deeper than even Christian humility we stretch our arms forth 'like an infant crying in the night,' and implore the Being who gave us life to give us even the crumbs of faith which fall from the table of the unquestioning believer. To this in one shape or another we must all come,—if we have a Father he will care for us and do what is best for us; and, if he is as good as even our earthly fathers and mothers have been, will judge us not by our poor stumbling acts and shortsighted views, and pitiable shortcomings, but in the light of his own magnanimous, forgiving, loving nature. Add to this view of our weakness and his strength, of our imperfection and his all perfection, of our need and his sufficiency, such a view of the manner in which his grace is imparted as we believe the Spirit of

God has taught us, and we are ready, so far as our limitations will let us be, for all that may be sent us. I thought you would like a few words from me of this general nature, far less for your sake than for mine,—for we must all soon cast anchor, if we have one, and mine is *Trust in God.*"

We see how Holmes enriched the gayety of the world, but we are not alive to his humble and deep religiousness. Of his poems, "The Chambered Nautilus" was his favorite; "The Last Leaf" is the favorite of his readers, amongst whom were Tennyson and Abraham Lincoln.

The following are probably the last words Oliver Wendell Holmes dictated for the public: —

"When one can no longer hear the lark, when he can no longer recognize the faces he passes in the street, when he has to watch his steps, when it becomes more and more difficult for him to recall names, he is reminded at every moment that he must spare himself or Nature will not spare him the penalties she exacts for overtaxing his declining powers." "Whatever is granted over that [the eighty-fourth year] is a prodigal indulgence of Nature."

NEW YEAR GREETINGS.

From EDWARD EVERETT HALE, D.D.:

The past year has revealed, as every new year does reveal, more and more determination on the part of the American people to think for themselves.

I do not believe that our good friends at Princeton understand this. I remember that Dr. McCosh said to Dr. Bellows, twenty years ago, that the old Calvinistic theology was as firmly seated as it ever was; and, in particular, that the Presbyterian church, that *bête noire* of my indignation, was as strongly seated in the admiration and confidence of the American people as it ever was.

I hardly think Dr. McCosh would say that now. The attack on the strong corporations has come from quarters which our leaders did not anticipate. While we were proving that Simon Peter was a Unitarian, the American people by and large did not much care; but they were saying that, by the living God, they did not believe there was an eternal hell.

The cruelty of Calvinism in that matter alone had a tendency to upset things much more than any theological finesse or any criticism had.

Gradually there comes in the feeling that "right is right, and that to follow right were wisdom, in the spite of consequence." This means that the Holy Spirit asserts himself in individual hearts more and more. Is not this absolutely certain in a republic? If you get two thousand men together, and Bourke Cockran or William Bryan tells each and all of them that he must think out a great national problem, and for himself make a decision how he is to vote, how is it possible to tell those men next day that they must not think out a great theological problem, and that a corporation called the Presbyterian Church will do their thinking for them? The truth is that the American Revolution made the liberal church of this country; or, if you please, it broke down the gates and bars which had kept the Holy Spirit out for one hundred and fifty years. The country is beginning to find that it is a country; it has not taken its advice from the other side of the water as badly as it did. And in all communions this determination for Freedom, with a very large F, by the People, with a very large P, asserts itself more and more.

I heard a very wise man say the other day that, at the outside, ten million people in America do their own thinking in matters of religion, and sixty-five millions of people are satisfied to be guided, even as the swine are guided who pour up to their fate in a living river in the slaughter-houses at Chi-

cago and Cincinnati. For myself I think that is, at this moment, rather a large estimate. But even if the estimate were smaller, it is enough. Ten men would have saved Sodom, and they did not have the ten, greatly to the misfortune of Sodom. But if we have even ten million out of seventy-five million people who will say, every man of them, "I will do my own thinking, and the Presbyterian Church shall not think for me, nor the pope at Rome, nor Edward VI.,"—why, we have thirteen per cent. of the American people; and I think anybody will acknowledge that this thirteen per cent. contains more than a proportional share of the general good sense of the country, of its leadership, and of other intellectual qualities which go to success.

Now it is interesting to observe, in comparison with those figures, that when, in the early part of the fourth century, the Christians of the Roman empire numbered only seven per cent. of its population, it was worth while for Constantine,—himself absolutely selfish, indifferent, and agnostic,—to recognize the Christian religion, and try to make it the established religion of the Roman Empire. One of these days, the religious corporations of America will, I am afraid, make a similar decision; and freedom of thought in religion will then have its very worst trial. But let us hope for the best.

From REV. GEORGE BATCHELOR, Secretary of the American Unitarian Association:

Being at a post of observation which might be described as the religious weather bureau of the Unitarian Church, I am happy to report generally fair weather. There are a few local areas of depression. It is interesting to note their similarity to the barometrical depressions which are reported from the government offices. In the correspondence from different parts of the country these areas may be seen shifting from one locality to another, and greatly affecting the outlook of local observers. Combining, however, the reports from many parts of the country, the total impression is one which greatly encourages hope and expectation. While, therefore, in response to the invitation of the *Unitarian*, the writer would heartily desire good things in the year to come for all the saints scattered abroad, he would, if possible, give some cause for gladness by reporting better conditions of faith, hope, and charity among our scattered churches than ever before. While many churches are weak and still are depressed by the hardships of the past few years, we have the advantage of being more nearly one in spirit and purpose than ever before. We have won the battle of freedom, the days of belligerency are passed. We no longer deal in "negations" pale or otherwise. We are drawn together by the attraction of a few central truths. Doubt has done its necessary work, denial has had its day; and now, with a free field in an inspiring cause, our workers begin in a new way to accept their daily tasks "with gladness and singleness of heart." We cannot yet say "and having favor with all the people," but the happiness of the right-minded worker does not depend upon the praise of men. That, however, in due time is to be hoped for, and there are signs that the steadfastness of those who are working for religion in freedom will at last have its reward.

Too little attention is given to the many ways in which progress has been made during the last half century. To many it seems as if evil was increasing and evils were multiplied. Whoever fixes his attention upon sin, misery, or disease, can find illustrations enough to fill all the waking hours of a lifetime with ghastly pictures. The real fact, however, which may be seen by him who has eyes to see, is that everywhere goodness is increasing, the material conditions of progress are improving, comfort abounds, and virtue is established. With many opportunities to see and to hear, the writer stands ready to testify that he is continually surprised and delighted by unlooked-for evidences that the family, the church, and the civil institutions of our country, are nourished by the domestic virtues, by the exercise of the religious sentiments, by patriotism and love of truth. The surprise is not that men and women are so bad, but rather that they are so good, that domestic love abounds, and the manly and womanly virtues flourish among us.

As we approach the beginning of the twentieth century of Christian civilization,

we have some great advantages which are new. For the first time the history of civilization and religion has been rightly interpreted. We not only know something of the past; but we are learning to trace the way we have come and the relations between the institutions which we have inherited and the earlier institutions out of which they came; that is to say, we have learned something concerning the method of progress. Knowing how good things have come, we may now, if we will, shorten the process. In all the material aspects of civilization everything within the last fifty years has been remade. In that which relates to the higher life of man the same quickening process may be applied by those who are intelligent and faithful. Let every one begin the New Year with a cheerful outlook toward the new century.

From MINOT J. SAVAGE, D.D.:

What is the New Year's promise for our cause? There is no question about the cause. I say nothing yet about the name: but the principles which underlie our movement are as certain to advance and prevail as intelligence and freedom are to grow. Their triumph is bound up with the triumph of civilization. They are already practically dominant in most of the older churches in all our great cities. There is much of ignorance and much of cowardice as to the name; but the more Unitarianism is preached the better the people like it. I am astonished to find to what an extent this is true in New York City. I find there the old names, the old forms, entrenched in tradition and fashion; but the less the old doctrines are preached the happier are the people in the pews. While they rejoice in the truths for which we stand, they will tell you they do not know what Unitarianism is, or else that they dislike it.

While this is true of the old churches, there are many nominal Unitarians so anxious to be "in the swim," or so afraid of appearing to be odd or different from other people, that they try to believe that liberalism means everything in general and nothing in particular.

The best service, then, that we can render the truth in the coming year is this: *being fearlessly and openly faithful to both the name and the thing.* I have no great respect for the man who believes in his country but is ashamed of his flag. Most denominational names were nick-names at first. None of them, merely as names, mean much. But among them all none is grander than ours; and no one of them all is capable of expanding so as to contain so much both of scientific and religious, of human and divine truth, as Unitarianism. Let us wear it proudly, then, and bear it aloft in the eyes of all the world until *by this sign we conquer.*

From ELIZABETH P. CHANNING:

A word to Unitarian hearts. James Martineau, at the close of a beautiful collect, speaks of the few hours in which Christ did the most wonderful work ever done on earth. We, with so many hours, accomplish almost nothing.

How is it that we are so dead to our opportunities? How is it we are so lukewarm in our religious affection? Yet there is a glimmering faith, a glimmering love, in every one, from the least to the greatest.

Emerson says something about religion which I wonder is not often quoted: "It is the property of the religious sentiment to be the most refining of all influences. No external advantages, no good birth or breeding, no culture of taste, no habit of command, no association with the elegant, even the depth of affection that does not rise to a religious sentiment, can bestow the delicacy and grandeur of bearing which belong to a mind accustomed to celestial conversations. All else is coarse and external, all else is tailoring and cosmetics, beside this; for thoughts are expressed in every look and gesture, and these thoughts are as if angels had talked with the child."

So the angels talk to *us;* and we must listen, for there are not many hours left to any of us. And what a happy thought it will be, in dying to this world, if we can assure ourselves that by example and precept we have inspired even a few with the glorious worth of religion!

How can we capture enthusiasm and inspiration? Blest with the best of faiths, let our words glow with a living fire. There is nothing we can do for the world that will compare with awakening the slumbering spirit to the joy of believing.

An Alliance woman told me lately of her overwhelming sense of the value of our faith, and how she loved to work for it. She is a woman of action rather than words; and if our denomination was of this woman's mind what a revival we should rejoice in, and how our hearts would burn as we talked together of what we would try to do to spread our most reasonable and most joyous faith!

Let us be about it, let us do our part toward bringing in a glorious revival of religion in the twentieth century. We can all find the way.

From REV. SAMUEL A. ELIOT:

I sometimes permit myself the pleasure of thinking that Unitarians are "the salt of the earth"; but as often I wonder if we are really living up to that distinction.

I observe that salt does its cleansing work only when brought into close contact with corruption. The salt has to be rubbed in.

If we are going to be as salt to purify the thought and conduct of the commonwealth, we cannot be merely fastidious lookers-on. We must not hold ourselves above aggressive activities.

It is comfortable to cherish a languid reliance upon the generally progressive tendencies of the time. It is easy to believe that things are coming our way, and that therefore we need not bestir ourselves. But the army that always stays in its intrenchments is beaten without a battle. If we stand still we stagnate.

Jesus did not say that his gospel was the sufficient salt of the earth; he said, "*Ye* are." The truth must be embodied in men before it can be received and acted upon by others. Our evangel is not worth very much as an abstract thought. It must be declared in the words and works of individuals. If we fail to use our opportunity we shall be as salt without savor, fit only to be cast out and trodden under foot.

Jesus said to his disciples, "Ye are the light of the world." That ought to be true of his disciples to-day, but if we apply that saying to ourselves, is it anything better than a mockery?

Our churches are like a row of lamps, beautifully shaped and filled with rare oil, but untouched by flame. We are too indolent or too self-complacent to seek the living fire that can turn their helplessness into radiance. Even if some of our lamps are lighted, how we try to hide them under the bushel of a modest seclusion or of the indifference which calls itself liberality!

The religious faith which does not seek to send the light of its truth abroad seems to me thoroughly unsatisfactory. God did not kindle the light of our faith in us that we should hide it under the shroud of a self-conscious diffidence or a cowardly silence, but that it might cheer and guide the wayward thoughts and deeds of men.

The light that is in us is not our light. We are its keepers, not its owners. By every condition of our trust we are bound to hold our truth, not as a possession, but as a message. We are bound to be not merely disciples but apostles.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!"

From GEORGE W. STONE, Treasurer of the American Unitarian Association:

I comply cheerfully with your request to say a few words of greeting to your numerous readers. Of course that includes all sorts of good wishes for the time to come, or as the familiar form is, a "Happy New Year" to all.

One of the advantages we reap from the division of our time into sections which we call years, is, that it affords us an opportunity to "take stock" as the merchant would say: to look backward and forward, to indulge in retrospect and prospect, to compare one year with another, to note failures and their causes, so that we may be wise in the future,—an opportunity to hold a sort of "Day of Judgment" in which we shall give an account to our better selves of "the deeds done in the body," and then banish our sins and our follies into outer darkness and oblivion. Happy the man or the woman who can do this effectually.

A word to the young especially: Do not put off the serious work of your lives too long. Do not imagine that high aims, noble purposes, broad, generous, human sympathies, are necessarily or properly the privileges and obligations of maturity and old age. All these precious possessions are within the reach of youth and early manhood, and life with them need not be separated from the

innocent pleasures that rightly belong to the full tide of the physical powers that our Father has made a part of early life. You will never know your full capacity for enjoyment until you consecrate yourself to the service of the highest things in life, to the development of a noble manhood,—a manhood that shall despise meanness of all kinds, that shall feel the tingling blood quicken in the veins at the sight of oppression of any kind. A manhood that shall revel in mirthfulness and joy when the showers of blessedness and goodness fall, to refresh and fertilize the fields of life's daily duties, and can also put its strong arm around and underneath the weak and weary ones of earth, who have been overcome with the heat and burdens of life's struggles.

The new year ought to show advances all along Unitarian lines. Never before was there such a unity of purpose manifested in the churches. Never before such a thoroughly religious spirit conspicuous in all that enters into denominational life. Material prosperity ought to bring with it the means for a wider extension of our thought and influence.

Let every one during the coming year do his "level best." Let us all stop mourning over other people's imperfections and shortcomings. Let us dry our tears for the sins of others. Let us spare others from our criticisms and fault-findings, and devote our energies to the development of all that is highest and best in ourselves.

So shall we make this a Happy New Year not only for ourselves but for everybody with whom we come in contact.

From REV. JOHN CUCKSON:

I send you and your readers a cheerful greeting for the New Year.

Every year, it seems to me, adds new victories to the cause we love, and for which we are all co-workers.

Religious liberty is in the air, and old prejudices of sect and creed are slowly melting like ice before the sun. Perhaps the processes are slower than we like, but time is on our side and we can wait. Suffice it that by word and pen, and by a spirit of courtesy and catholicity, we are doing our best to make those who differ in religion understand and respect each other's differences and realize that the religion of Jesus is a life rather than a creed, a spirit of mutual respect and good will and kindly service, and not a formal agreement where real agreement is impossible.

It is enough that we go on steadily and faithfully doing our part in this noble work, leaving the result with God.

The *Unitarian* continues to be a useful and effective agent of our liberal Christianity, and you and your helpers preach many a sermon which carries courage and comfort to laborers in the same field.

From REV. EDWARD A. HORTON:

The general outlook over American Christianity has a threefold encouraging aspect. Religion is becoming more rational, more practical, and more spiritual. And in view of this, I may heartily congratulate the readers of the *Unitarian*. We are naturally deeply interested in the spread of our own views; but even that result can only come by the wide and deep improvement of religious thought and feeling as a whole. To plant a particular shrub in an uncongenial climate is to invite disappointment. To expect the healthy, permanent growth of our liberal views in a hostile soil is Utopian. This general advance, then, is my first source of congratulatory greeting.

The second reason for good cheer, as we enter 1897, is the abundant proof that Unitarians are themselves arousing, and more earnestly uniting. We are diminishing the number of objects which scatter our energies, and drawing closer in fervid loyalty to the central objects of our denomination. In this there seems to be no loss of freedom,—rather does the individual member gain true liberty by wiser and closer union. The question as to whether we are needed at the present time can always be answered most firmly "Yes." We, the American people, are still inconsistent in our civic and religious views. There is yet to arise a skilfully embodied religious system, which harmoniously fits our ideas of commonwealth administration. In bringing in this better adjusted state of things between religion and government, we have been pioneers. Our congregational view of church life, and our claims for the rights of the individual in religion, are similar to the same principles in our republic.

I may add a third source of New Year's congratulation. We behold from our various towers of observation, not only the preceding encouraging signs, but also the assuring sight of greater Christian unity. The mere fact that certain schemes have been broached and rejected is really encouraging. That they have been agitated and discussed shows how feeling is tending. The convictions of genuine leaders in religion are getting more and more settled on the basis of a working unity. Ecclesiastical uniformity is something that no sensible man desires. There must be a grouping together of kindred spiritual forces, working in freedom of interplay and self-respecting co-operation. Differences of administration, of liturgies, of organization, must be allowed. The spirit of toleration, which was good for a beginning, is not the true attitude for advanced Christians. Frequent interchange of ideas, and kindly interpretation of essential truths is much better than what has been known as "toleration." Those who differ from us in doctrines are often valuable instructors. We are in an age of reciprocity, in which we expect to learn something from all sources. This is true in religion. So, let us take stout heart in view of the larger hope which shines over us, lighting the way to a more living and more comprehensive union among all denominations.

Inspired by the outlook of this hope, I wish the many readers of the *Unitarian* a Happy New Year.

From BROOKE HERFORD, D.D., London, England:

I want to send a line, if only to tell you that I am afraid it is too late for anything for your January number. If I *were* in time, I should want to send loving greetings, to all the many friends who read your pages.

This has been a year of strain to many, both on your side and on ours,—most of the strain happily over now,—though, with us, the Armenian horror hangs over our hearts and consciences still, very heavily. To have done nothing,—and always with the doubt upon us, whether, if we *had* tried to act alone we might not have brought greater horrors upon Europe! Oh, how one does long sometimes to get away to a world which will not require quite so much struggle and heartache to keep it straight!

I watch very eagerly everything you are doing on your side. I read my *Register* and my *Unitarian*, and the *Pacific Unitarian* and the *New Unity* very diligently, noticing the new places opened, and the conferences, and all new efforts; and then I feel like Paul, when he met the brethren from Rome, and "thank God, and take courage" as I turn back to the work about me here. It is slow work, however. The Liberal Faith has a harder battle here than in America! "But it moves,"—though slowly.

From REV. JOSEPH MAY:

It is a pleasing privilege which the *Unitarian* offers one of greeting the scattered members of our household of faith. In these pages, as around an old hearthstone, we will meet for a little while as the New Year opens, as the children of a family gather for Thanksgiving or Christmas.

What shall our greeting be? Surely one of congratulation on the amelioration of sentiment and progress of thought all about us, which is justifying so abundantly the principles we have trusted. The old theological system is far from dead. It has generations of vigor in it still, I fear. But its spirit is wonderfully changed; and it is beginning to seem like one of the grim fortresses we are shown in ancient countries which are now only museums, and the next stage will be that of picturesque decay. It is lapsing as fast, probably, as it is wholesome that forms of faith should decline. It is not so much being overthrown as softened, humanized, and made moral and reasonable, as the spring airs melt away an ice palace at Montreal.

Hear Mr. Moody exclaiming, "There is no salvation without righteousness!" It is the echo of Channing and Dewey!

Let us be especially glad that the same process has gone on among ourselves. As I recall our honest leaders of thirty years ago and compare their spirit with that of to-day, the time seems too short to have so emancipated men from the dogmatism which ostracized Parker and exiled others of our most precious minds. In reasonableness of thought, too, we have made a progress quite as great as that of the orthodox world.

I think we see clearly, now, that religion is simply the natural relation of the soul with God, itself, or its fellows; that is, conditions could not be at once arbitrary and true; and thus that the whole apparatus of a supposed revealed system is impracticable, and necessarily false. *Nature* simply means truth, ever expressing itself in the order of the universe; and there can be nothing *super*-natural unless there can be something higher than God.

Because this question of the nature of religion is so implicated, for Christendom, with that of his own nature, I rejoice that modern thought is gently, but quite surely, releasing from the integuments of myth the great personality of *Jesus*, whose birthday we are just celebrating,—as Unitarians, with peculiar heartiness, can do. The suggestiveness of that great man's thought and character can freely appear only to one who has measurably succeeded in dispersing the mists of superstition which so early gathered about him. The true career of Jesus, friends, is still to be lived.

To prepare his way for such a second coming is peculiarly the service we may render to our time. This is part of that larger work of vindicating the naturalness (that is, the absoluteness) of religion. I wish we had a more clear and hearty confidence in our position. *We have the truth*, dear Unitarians friends! The liberal principle is sure; and, if religion has any validity, there is no mistake about those great ideas,—God, the eternal life in humanity, the sovereignty of right, the brotherhood of man. Our interpretation of them shall go on, forever expanding and refining, but these great truths can never be impaired or dislodged or exhausted. Compare the elaborate system of doctrine which is accepted about us as the sum of religious truth! So artificial a structure, depending on conditions of revelation and testimony so improbable and insecure; introducing absurdity as mystery, and violating the moral sense in its central alleged fact, which has so displaced the Infinite Father, and substituted a secondary and limited conception of godhead! The fact is, that this whole system of ideas is as strictly *mythical* as those of ancient Greece or Scandinavia. It is passing, as they passed.

Yet its believers are confident, eager, enthusiastic. I will not say that we are *hesitating*. But we seem not quite aroused to feel, as we ought, the preciousness of the truth we have attained, and which we might, by common zeal, do so much to promote.

But this is no time for complaints or reproaches,—even mild ones. Rather let us all rejoice in the visible deepening of faith in the essentials of religion, and in the closer sympathy which is drawing together men of all shades of opinion.

And so, to all "good Unitarians," to all faithful seekers after truth, to all "men of good-will," heartiest congratulations, and a happy (and holy) New Year!

THE UNITARIAN CHURCH IN AMERICA.*

BY JOHN H. HEYWOOD.

American Unitarianism had its earliest organized expression in New England. This was natural,—inevitable, indeed,—for the prevalent, the dominant form of ecclesiastical organization and government in New England from its very settlement was Congregationalism, with its emphatic assertion of the independence of the churches and of the sacredness of the right of private judgment; and Unitarianism was a daughter of Congregationalism. With one notable exception the older Unitarian churches in Massachusetts and the other New England States were Congregational in government and in forms of worship. They were, in fact, liberal Congregational churches. The exception, which is alike interesting and noteworthy, is that of the "Stone Chapel," or, rather, "King's Chapel," organized in 1686. This, as all thoughtful visitors know, is one of the most venerable churches in Boston, and originally was not Congregational, but Episcopal, and represented the Established Church of England. As stated in Rev. E. E. Hale's very interesting life of Rev. James Freeman Clarke: "This chapel, as its name implies, had been founded by and for the crown officers in Boston at the time when Andros was the royal governor. It continued as the 'King's Chapel' until the last royal governor left Boston in 1776. In 1782 the proprietors asked James Freeman to be their reader, chose him pastor in 1783, and in 1787 ordained him without the help

* Written for the History of Louisville, Ky.

of a bishop, there being, in fact, no bishop who could have helped them. Mr. Freeman and they alike understood that he and they were not to be bound by the articles and creed of the English Church; and thus it happened that the King's Chapel, after the king ceased to reign in America, became the first Unitarian church known under that name in America." Mr. Hale adds, "It seems worth while to say this in beginning the life of the grandson of James Freeman, as the grandson was to become a preacher and leader widely known in the Unitarian communion of this country." And it has given special pleasure to the writer of this sketch of the history of the Louisville Unitarian Church, to quote the suggestive passage, because Dr. Clarke, the namesake as well as the grandson of Dr. James Freeman, was its second pastor.

This conversion of King's Chapel makes a rare event, unique and phenomenal, in ecclesiastical history. It became a thoroughly independent church, its society accepting and acting upon the Congregational theory that a congregation has the right not only of choosing, but also of ordaining, its pastor. In further exercise of its right and prerogative as an independent church, it made a wide and most significant doctrinal movement or departure. King's Chapel had, of course, the formularies of the English Episcopal Church, and its people were strongly attached to its impressive liturgical service. This they desired to retain, but so modified as to accord with their changed religious ideas and convictions; and on April 12, 1785, they adopted the Revised Book of Common Prayer as arranged by their minister, Rev. James Freeman. King's Chapel has been greatly favored in its pastors. Dr. Freeman's pastorate continued for nearly fifty years, and his successors' names, with his own, stand high in the records of Liberal Christianity for fine scholarship, for beauty of spirit and life, for noble, Christlike characters. The memories of Rev. Francis W. P. Greenwood, Ephraim Peabody, Henry W. Foote, are very precious and fragrant; and the able man who now fills that venerable pulpit stands there worthily.

The conversion of King's Chapel into an independent Unitarian church was certainly a very significant event, and rendered all the more striking by the time of its occurrence just at the close of the Revolutionary War, which had not only tried all American souls to their depths, but had also roused all American minds to their utmost activity.

But the main development of Unitarianism in New England was, as already stated, in the Congregational churches. And its development there was natural, we may say normal. Those churches, being either of "Puritan" or of "Pilgrim" origin, laid immense stress on ecclesiastical and personal independence; and not only that, but the immortal utterance of the heroic and saintly John Robinson, that "more light is yet to break out from God's sacred Word," had been alike a cheering prophecy of mental and spiritual progression and an enkindling incentive to it. The early Unitarians in New England, it will be remembered, did not seek nor desire to form a new sect. So unsectarian, so anti-sectarian, were they that some of them—like Rev. Dr. Lowell, father of James Russell Lowell—positively refused to take the name "Unitarian." They did not wish to leave the Congregational Church any more than did John Wesley wish to leave the English Episcopal Church. Their desire was to see that Church, that communion, freed from certain dogmas relating to the divine character and government and to human nature and destiny which seemed to them harsh and heart-rending; and to see it freed from some tests of character and some conditions of fellowship which they felt were at variance with right reason and with the explicit teachings of the founder of Christianity in his Sermon on the Mount, in the Lord's Prayer, in the two great Commandments, and entirely alien to the spirit which pervaded the life of Jesus and made it divinely beautiful. Not separation, but a continued and stronger union, based on the principles of what they regarded as pure, unadulterated Christianity, was their aim and earnest aspiration. The divergences, however, in thought were too many and wide, the influence of temperament, of inherited tendency, and of environment was too strong and deep to permit of the fulfilment of their desire; and separation became inevitable. It was not instantaneous and formal, but gradual and natural. The discussion lasted long, and was at times

sharp and even acrimonious; but it was marked on both sides by great spiritual energy, mental power, and fine scholarship. It was a continuation of the unending discussion of that mighty differentiation which has gone on through the centuries, as between Arianism and Athanasianism at one period, between Augustinianism and Pelagianism in another, between Roman Catholicism and Protestantism, between Arminianism and Calvinism, between Ecclesiasticism and Individualism, with its doctrine of the "Inner Light,"—a discussion and differentiation doubtless to go on with ever-enlarging scope and reach; for

> "Through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns,

until in the Divine Providence shall come, through co-operation of all the mental and spiritual powers, the analytic understanding, the intuitive reason, the pure heart, the consecrated will, the grand synthetic generalization and union, foreshadowed in the sublime prayer "that they all may be one, as thou, Father, art in me and I in thee, they may be one in us,"—the real and perfect union, whose keynote and vital essence the Beloved Disciple has given us in his deathless utterance, "God is love, and he that dwelleth in love dwelleth in God and God in him."

The memorable sermon preached by Rev. W. E. Channing, D.D., in Baltimore, Md., in 1819, at the ordination of Rev. Jared Sparks as minister of "The First Independent church" of that city, did a great deal toward crystallizing the views of the Liberal Congregationalists. In May, 1825, the American Unitarian Association was organized in Boston and has done admirable work for Liberal Christianity.

At the suggestion and under the auspices of the American Unitarian Association a national conference was organized in the city of New York in April, 1865. Its character and purpose are thus stated in the preamble to its constitution: "The Conference of Unitarian and other Christian churches was formed in the year 1865, with the purpose of strengthening the churches and societies which should unite in it for more and better work for the Kingdom of God. These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims." The Unitarian denomination is relatively a small one. According to the last "Year Book" of the Association its societies in America number four hundred and sixty-four, with ministers. But, small as it is numerically, if we recall a few names of Unitarian men and women who stand high as historians, philosophers, poets, philanthropists, statesmen, jurists, preachers, and teachers,—such names, for instance, as Bancroft, Prescott, Palfrey, Sparks, Parkman, Fiske, Draper, Bryant, Longfellow, Pierpont, Tuckerman, Howe, Miss D. L. Dix, Mrs. M. A. Livermore, Mrs. Julia Ward Howe, John Adams, John Quincy Adams, Justice Story, Daniel Webster, Channing, Dewey, Parker, Savage, Chadwick, Abbott, and Walker,—we see and feel that the body, however small, has not been without power in the worlds of thought, science, and literature, and of moral and spiritual life, and of beneficent activity.

WHAT TIME I AM AFRAID.

What time I am afraid, I will trust Thee.—Ps. lvi. 3.

There is much within the heart to affright it; there is much without it to set it a-tremble. The evil that defeats the full life fosters fear in the weakening of the righteousness whose happy bravery knows no fear. When guilt troubles the soul, the birds in the woods where the shadows of hawks fall know more of peace than the troubled heart, startled sometimes when nothing is near to affright it, save perhaps its own unfaithful beating. From the shadow of a friend it flies affrighted, as some startled bird might fly from a fellow singer of peace into the very claws of the cruel hawk havocking in war. What a confusion, to fear and fly the blessed, to turn from it to fellowship (as in joy) what is evil

and full of the power to work a great hurt! So does evil confuse the heart when it has banished goodness from its native heart. So does falsehood confuse the judgment when it has driven the sweet sanity of truth, an alien and a wanderer, from the mind.

Thou who in love and truth art the Creator, move anew within my soul in thy beautiful thinkings that desire me a perfect child of thy love! Thou whose joy is to be preserver of what thou hast made, move forth in thy knightly beauty to defend my heart from the evil, to establish me in the safety of thy unfailing goodness! Father! Think upon thy child in thy forgiving tenderness! Reclaim him as thy heart's own right! That thy joy may be in every thought of him, establish me in the goings and comings of thy truth, that faithfulness be native to my soul as its purple to the lily that rejoiced the loving eyes of thy Christ! In the peace of thy love may my heart abide, that out of the holy quiet grow all noble words and deeds, as out of the quiet of summers come the fruits to their fulness and the grains to their gold! Make my heart an abiding place for thy love that thou mayest tarry there in many a joyous hour, that my soul may indeed be a home for thee, and thou knowing some homesickness when kept from its familiar services and joys! Realize in me the sanity of thy holiness, that I may move among these forces of life, their master, creating something of deathless beauty from the midst of my passing years! Become so real in me, that I may abide in thy great peace, and fear no storms that beat, and for their fierceness keep me from no duty! "My strength be as the strength of ten, because my heart is pure!" Then where thou leadest I will follow, whatever dangers befall, whatever deaths threaten, whatever hardships must be endured!

When thou art the love within me, life lives full and no fear troubles its joy, no weakness mars its beauty. When thou art truth within me, I realize the dear experience of trusting in thee what time I am afraid. What endangers the life is not so dreadful, if I am certain that thou, my Refuge, art near. Troubles that come from without cannot wreck the soul, when for a surety thou art my peace. In the confidence that we are in the ways of thy loving and true will, bravery mocks at fear and faithfulness overcomes all the foes that contend against righteousness.

From these heights unto which my prayer aspires I abide very far. What time I am afraid I do not trust thee. What time I am troubled I do not take refuge in thee, as though thy nearness added to the trouble that is on my sea that cannot be quiet. When the storms are heavy about, they seem some everlasting master, and thou not my helper who, loving me, makes it certain that I cannot fail. But often when the storm lifts, and the anxiety has passed, my heart can so think of thee as to sing for joy, as thy birds which the storms have affrighted to silence, when the sunshine has come again, sing out as though never a fear had set their hearts so a-tremble as to hush their happy songs.

If I may not have thee in the storm, I would find thee in the sunshine, that something of thy life may grow toward the full of its beauty in me. If I may not have thee in the sorrows, I would feel thee in the joys, that they may purify toward something of thine own perfect bliss. If I may not have thee in the tasks that are difficult, may I find thee in the strength that does the easy duty, that it may increase somewhat toward thy power that can do, as if it were but birds singing their morning hymn, each duty that holiness asks of thy hands.

And yet would I still strive for the heart that trusts in thee what time I am afraid. I would still pray for such an abiding in thee that I may have the strength of inward peace to overcome the weakness of the outer difficulties that trouble. I would realize that my fears spring from the lovely hauntings of thy presence, intent upon keeping me from perfect wreck, determining that yet through my own free choices the beauty of thine own perfect heart shall be established upon me. If so I may have a confidence in thy creative presence that never forsakes the earth, that abandons none of thy children unto an eternal failure, then, when days are dark and storms are raging, some thought of thee shall keep my heart in a holy confidence yearning after thine own great strength. Then I will serve thee in the difficult ways as well as in the ways of pleasantness and peace. Then, when no vision is for the darkness, no

strength for the victory, some touch of thy heart upon mine will bring the vision, though it tarries, will bring the victory, though it keep afar and walk as if it were shod in the hindering lead.

While I realize that in the world I must have tribulations, may I be of good cheer, knowing that thou in thy creative ideal of me hast overcome the world! May I realize that that creative ideal is overcoming the world within me, its heavenliness shining everywhere, through all my heart, through all my life! In the knowledge that thou art creating yet, and I, a creator with thee, there is to the soul every noble courage, to the life every wise daring; and in the certainty of its all being worth while, all coming to some great and everlasting glory, I begin to enter into thy peace passing understanding, I begin to realize what the Psalmist meant when he sang, "What time I am afraid, I will trust in thee." For this, thou hast the joy of my heart; for this I would give thee the praise of my life!

When the storm is gone
Faith sings like the thrushes;
Love shines like the sun
When the storm is gone.

But fear my heart crushes
When the storm is on;
My faith's voice hushes;
My heart's like the fawn
That from danger rushes.

Oh, quiet my fear
In some lowly duty,
Like winds, when the May
Is abroad in its beauty,
In the sway of the rushes
Their blossom-words con!

Then my beloved will hear
Faith sing like the thrushes
That sweeten the dawn,
Love sing like the sparrow
That spins stormy rains
On alder or yarrow
Into happy refrains.

In the storm gentle song,
On the cloud gentle light,
In my heart gentle peace,
Making life nothing wrong,
Making love love aright,
Making joy joy increase.

When the storm is on
Song-sparrows sing sweeter;
When night fades in dawn
Their songs are completer;
And joining them sings,
As the night's holy hushes
Had blossomed in wings,
The glorious thrushes.

PASTOR QUIET.

KHASI HILLS, INDIA.

BY HAJOM KISSOR SINGH.

Mr. Sunderland's visit to the Khasi Hills marked an epoch in the history of Unitarianism here, and has linked us more closely to the Unitarians both of Great Britain and America. The Unitarians of, Nongtalang and Nonglámin, men, women, and children, came to meet him on the way two miles from Nongtalang. The same day he went down to Nonglámin and held service there. After speaking words of comfort and encouragement to the Unitarians there on account of the death of their leader, U Tymmen Pdáng, an enthusiastic old man and a staunch advocate of Unitarianism, he baptized a child and then returned up the steep hill-path to Nongtalang. This was the first occasion that he had ridden on a "thappa," and the path to Nongmanin was so steep that I had to tell him several times not to move lest the "thappa" would overturn. In the evening there was a meeting in the Unitarian church at Nongtalang, and Mr. Sunderland explained the object of his mission and spoke on "Unitarianism the religion for the church, the home, and daily life," which was interpreted into the dialect of Nongtalang by Mr. Riang Pohlong. In the course of his speech he said that Unitarianism was not a new religion, because God, whom it teaches to worship, is the God of their forefathers, the God of Jesus and of the Bible, and the God of the universe. Mr. Heh Pohlong, the first Unitarian of Nongtalang, gave a hearty welcome to Mr. Sunderland on behalf of the Unitarians of this side of the Khasi Hills, and requested him to convey their greetings to the Unitarians of England and America, and to thank them for the deep interest they have taken in the spread of Unitarianism in the Khasi Hills.

In May last, Babu Nilmoni Chakravarti, the Brahmo missionary of Cherrapunji, came to Jowai to see us. On Sunday, the 17th of May, after having been introduced by Mr. Kissor Singh, Babu Nilmani Chakravarti preached a sermon in our church on "Finding God in the Soul," which was attentively listened to by the congregation. He also visited the day school, took part in the weekly family prayer meetings which

are held in turns in the houses of Unitarians. We were much benefited by his visit, inasmuch as the Khasi Unitarians have learned that they have the Brahmos near them as their friends, helpers, and fellow worshippers of the one true God.

Babu Nilmani told me that he was greatly benefited by his visit to Jowai.

On the 24th of May, while on survey duty, I took the opportunity of visiting the little group of Unitarians of Syndái. I could not but admire these brave, isolated brethren and sisters holding out their own, without having any educated leader, among the demon worshippers and the Trinitarians of the village. I delivered a sermon, in the meeting held in the house of a Unitarian woman, on the "Permanency of the true Religion," and told the brethren that there was no place to be hopeless, because we have a religion of hope.

The third anniversary of the Jowai Unitarian free school was held on the 7th of August, 1896, in the new school building. The schoolhouse was tastefully decorated with flowers, ferns, creepers, and evergreens; and with pictures received from Miss A. E. Howard and Mrs. K. G. Wells of Boston, United States of America; also with large colored pictures presented to the school by Mrs. Rita of Jowai. After introductory exercises, which included the singing of the national anthem ("God save the Queen"), school songs in English and Khasi, physical drill and recitation, the annual report of the schoolhouse was read in Khasi and English. The following are extracts from the report:—

"We must say that it was entirely due to Mr. Rita (the local magistrate) that we could secure this hill and build the schoolhouse here. He has moreover been a warm supporter and adviser of the school from the beginning. The building has (so far) cost us 640 rupees, of which only 250 rupees were raised here, and 160 rupees promised by friends (British and Foreign Unitarian Association) in England, leaving a debt of 230 rupees, borrowed for the school. The object of the school has been, in addition to teaching the three R's, to teach the ignorant hill children the manners and ways of civilization as far as practicable and necessary. Drilling and singing are also continued to be taught in the school. Its usefulness now extends far beyond the limits of Yew Mawsiang (station) for which it was primarily intended. During the year under review the number of children attending this school from the village was twenty or more. The eyes of the villagers are being opened, and we hope to be able to show them the value of education.

"The school was inspected several times by Babu Joel, the sub-inspector of schools; and in January this year, it was inspected by the Rev. J. T. Sunderland, M.A., representative of the British and Foreign Unitarian Association, whose remarks may be seen in the *Visitors' Book*. The school is not aided by the government in any way: it is the only unaided school in the Jowai subdivision."

Mr. Rita then spoke about the usefulness of the school, and added that the boys should be taught mechanics to enable them to earn a living as soon as they leave the school.

Mrs. Rita, who kindly presided, distributed prizes to the children. The prizes which were in the shape of books, clothes, and money were given for general proficiency, for best attendance in the day, and in the Sunday-school for good conduct, and for other special subjects. Two prizes for the most successful boy and girl of the school were given by Mrs. Rita, who promised to give similar prizes every year as long as she remains in Jowai. Then copies of *Every Other Sunday*, for which I cannot be too thankful to Mrs. K. G. Wells of United States of America, were distributed to all the children, who were very much happy and in the best mood.

The schoolhouse was filled with friends and sympathizers, men and women, which numbered about two hundred, including Miss Rita, Babu Nilkanta, the native doctor of the station, and other gentlemen. In the evening of the same day was held the annual meeting of the members of the Unitarian Church of Jowai. Men, women, and children were present. There was a thank-giving service, and among the speakers were two women who were the oldest members. All in the meeting felt thankful to God for the occasion, and were fired with enthusiasm for the gospel. There never was a more successful gathering of the Unitarians of Jowai in which there was so

much warmth of hearts. Our minister, the Rev. David Edwards, was in his best mood. After the meeting was over the members sat down to tea. There were also present some Unitarians from Nartiang, Raliang, and Nonglámin who came to attend the meeting held later on for the better organization of the Khasi Hills Unitarian Union, a brief account of which will be sent shortly.

Towai, Khasi Hills, India, September 24.

THE SEARCH AFTER TRUTH.

Truth ever lures us on; with beckoning finger
It seeks to draw us from the dim and murky realm
Of ignorance and doubt in which we long have wandered,
And points to new and undiscovered lands
Where knowledge is and freedom dwells.
With clarion voice it rings the message:
"Find me and ye find life;
This is the way, walk ye in it."
God's universe is truth; himself is truth;
Then think not that the truth hath ought to fear
From free and full inquiry, for it is planted
On the rock immovable of his eternal verity,
And only waits to be revealed.
So truth is everlasting and must prevail,
Obscured it may be for a time, but in the end
It triumphs still o'er ignorance and fear,
And ushers in the grand new world to be.

Then let us seek the truth. What matter
If in the search the house of old belief
Totters and crumbles into nothingness?
For, inspiring thought, it will erect for us
A statelier and a nobler habitation,
In whose spacious halls the soul may roam,
And ever deepening inspiration find
To reach still loftier heights of thought and feeling,
And truer knowledge of the Universal Father,
Whom to know is life, ay, life eternal.
With earnest purpose, then, brave souls, fight on;
Heed not the jeers and scoffs of those who sit
In shadowing twilight, fearful of the day;
Climb the infinite ascent that leads to life;
Push on with step unfaltering, and truth,
God's infinite, eternal truth, shall make you free.

—*William D. Little.*

If you always remember that in all you do, in soul or body, God stands by as a witness, in all your prayers and your actions, you will not err; and you shall have God dwelling with you.—*Epictetus.*

EDITORIAL.

New Year Greeting. ABUNDANT encouragement is to be found in the hopeful words from so many of our wise leaders given in the New Year letters to the Editor on page 15.

We beg our readers to give more than ordinary attention to these letters. They contain not only the kind and hopeful words of those who have the good of our cause nearest to their hearts but the wise advice of our best prophets and the call to duty of our most trusted leaders.

The best New Year resolution would be the determination to unite in methods and work as closely as we are already united in spirit and faith.

Our religious thought has made enormous gains. We believe such a magnificent gospel that all the practical building, and extension of our visible church which we can possibly accomplish will not be more than fit apparel for our glorious faith.

This extension work may be difficult, and it may not be as pleasant as the enjoyment in undisturbed satisfaction of the peace and love our faith promises. But, however difficult, it is vital; it is the only security against paralysis; unless faith flows, it evaporates.

Organization, united methods, work together, systematic effort,—here lies the business part of the highest interest in life. We cannot ignore it. Every church is not only a temple of divine worship, but an office for the administration of holy life.

Jesus the Master not only said, "The spirit of the Lord is upon me," but "I must be about my Father's business."

The Bible. WE begin in this number a series of "Great Chapters from the Greatest Book." The purpose of the series is to give, each month, the best literary rendering of one of the great chapters of the Bible, followed by brief explanation and comment.

"Questions on the Way of Life." VARIOUS writers have prepared for the *Unitarian* brief papers especially intended to call the attention of our young people to the most important questions on the way of life. The first of these

papers we print in this number, entitled, "Can I make God real?" Others to follow will be, "Can I follow Jesus?" "What is required of me?" "Shall I go to church?" etc.

Each paper will be reprinted in very small, attractive, leaflet form, for distribution at the church porch and in other ways.

We wish to call the attention of Guilds and Young People's Societies to this "Question" series, and hope they will co-operate in circulating the leaflets. Orders can be sent to the *Unitarian*, 141 Franklin Street, Boston. 10 cents per dozen; 50 cents per 100.

Our Revelation. DR. MINOT J. SAVAGE, in the first sermon preached from the pulpit of the Church of the Messiah in New York, after his installation, said:—

"We proclaim a gospel of revelation. We do not believe that God's word is shut up in any one book, between any set of covers. We do not believe that it is confined to any one age or to any one people. We believe that God from the very beginning has been revealing himself to his children just as fast and as far as they were capable of comprehending his revelation. I sit down by a little child of four, or take him on my knee, and I reveal to him, what? Not as much as I would reveal to a boy of twenty. Why? Not because I should not like to, but because I cannot. I cannot put within the brain of a boy of four that which the brain of a boy of four cannot understand. So in the ignorant, the crude, the barbaric ages of the world God revealed just as much as the ignorant and the crude and the barbaric could comprehend and take. God has surrounded humanity as the light and the air to-day surround our dwellings, and he has come into humanity, into the brain, the heart, the character, just as fast as he could, as fast as they could take him."

Young Peoples' Union. THE President and Secretary of the Young Peoples' Religious Union have been conducting "rallies" in a great many places accessible from the headquarters at Boston, and have been in this way spreading information as to the purpose of the Union. Work of this sort is very much needed.

The cardinal principles of the Union are expressed in three words,—Truth, Worship, Service. Each principle is well amplified by a well-known Scripture quotation; for instance:—

Truth.—"Know the truth, and the truth shall make you free."

Worship.—"God is spirit; and they that worship him, must worship in spirit and in truth."

Service.—"I came, that they might have life, and that they might have it more abundantly."

These mottoes have been tastefully printed on a card, with the National Conference statement, prefaced by the words:—

"AS HIS FOLLOWERS we accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

The Words of Jesus. THE discovery by Mrs. Smith Lewis of an ancient Syriac text of the four Gospels, is the subject of an interesting article in the December *Century*.

It is pretty well established now that Jesus did not speak in Hebrew or Greek, but in the Aramaic tongue.

In the *Century* article, Mrs. Lewis says:—

"We have, first of all, the various Aramaic phrases actually embodied in the Greek text as having been uttered by our Lord, such as 'Ephphatha' ('Be opened'), 'Talitha, cumi' ('Maiden, arise'), where the word *cumi* might be Hebrew or Syriac or Arabic, but where *talitha* is purely Syriac. And the last despairing cry of our Lord on the cross, 'Eloi, Eloi, lama sabachthani?' is not translated in the Sinaitic palimpsest, for the good reason that it is a natural part of the Syriac text.

"Take next the names of persons and places in the New Testament. The Syriac word for 'son' is *bar*, and so we have Bartholomew, Barabbas, Bar-Jesus, Bar-Jona, Barnabas, Bar-Timæus. Had Hebrew been the spoken tongue, these names would have run Ben-tholomew, Ben-Jesus, etc. We have also 'Cepha' (a stone, feminine gender), 'Boanerges,' *i.e.*, *Beni-rogaz* (sons of thunder), 'Sapphira' (the beautiful), 'Thoma' (the twin), 'Martha' (the mistress), 'Tabitha' (the gazelle), 'Bethsaida' (house of fishing), 'Nazareth' (watch), 'Gethsemane' (an oil-

press), 'Golgotha' (place of a skull), 'Aceldama' (the field of blood). It may as well be explained that the final syllable of most of these names, *a*, is a distinctively Syriac termination. The words 'mammon' (Matt. vi. 24) and 'raca' (Matt. v. 22) and 'abba' are Syriac also."

Some very helpful readings are given in this Syriac version, which throw a good deal of light upon doubtful passages; for instance:—

"Matt. viii. 22: 'But Jesus said unto him, Follow me, and let the dead bury their dead.' Four of the Syriac versions, to wit, the Sinai palimpsest, the Peshito, the Palestinian Syriac, and the Philoxenian, have, 'Let the buriers [*i.e.*, grave-diggers] bury their dead.' Dr. Meyer suggests that our Lord's meaning may have been, 'Care not thou about the mortal part of thy father—a grave-digger will be found for *that;* but preach thou the kingdom of God: it is coming soon, and it suffers no delay.'

"A suggestion about this very difficult passage is worth noting, by whom made we cannot tell. It is that the phrase 'bury my father' simply meant that the young man wished, like other Jews, to live at home until his father died, and that there was no question about the latter's impending dissolution; that, in fact, he was using a common Jewish idiom."

Sunday-school Books. WE publish on another page a list of books recommended by the Ladies' Commission as suitable for Sunday-school libraries. The need of such recommendation is apparent, it is an arduous task to wade through the hundreds of new juvenile books to find the few good ones.

We need a much higher, stronger standard of literary value than has usually been used in selecting books for the Sunday-school. In a capital article in December *Scribner's*, Mrs. Repplier charges the Sunday-school library with cultivating "Little Pharisees," and we heartily agree with her. We quote:—

"There is no reason why the literature of the Sunday-school, since it represents an important element in modern book-making, should be uniformly and consistently bad. There is no reason why all the children who figure in its pages should be such impossible little prigs; or why all parents should be either incredibly foolish and worldly-minded, or so inflexibly serious that they never open their lips without preaching. There is no reason why people, because they are virtuous or repentant, should converse in stilted and unnatural language. A contrite burglar in one of these edifying stories confesses poetically, 'My sins are more numerous than the hairs of my head or the sands of the seashore'—which was probably true, but not precisely the way in which the Bill Sykeses of real life are wont to acknowledge the fact. In another tale, an English one this time, a little girl named Helen rashly asks her father for some trifling information. He gives it with the usual grandiloquence, and then adds, by way of commendation: 'Many children are so foolish as to be ashamed to let those they converse with discover that they do not comprehend everything that is said to them, by which means they often imbibe erroneous ideas, and perhaps remain in ignorance on many essential subjects, when by questioning their friends they might easily have obtained correct and useful knowledge.' If Helen ever ventured on another query after that, she deserved her fate."

Church Brotherhood. THE sense of close companionship between man and man, of personal helpfulness so practically emphasized among the various secret orders is not made as much of by the Church as it might be. Rev. W. H. Drummond in a paper in the *Inquirer* entitled "The Church as a Brotherhood" says:—

"Christianity, to many of us, is simply a form of personal belief, of personal life. But that is only one side of the truth. Christianity is also a divine method of attaining to this personal belief, of cultivating this personal life. This method is through the membership of a living society; and without the influences of its common life, the discipline of its common needs, and the witness of its common experience, there can be no such thing as a fully developed Christianity. Membership of the Church is not, accordingly, to be treated as one of the subordinate aids to faith. It is one of the essential influences in Christian character. It is not a question of one individual joining a number of other individuals. It is the individual life yielding to the claims and in-

spiration of a divine society. In other words, we realize our life through solitary communion with God,—yes, truly; through the teaching of the preacher speaking to us as individual men,—yes, that, too; but also, and in no small degree, through membership of a brotherhood of the Holy Spirit. It is the great fact expressed in the parable of the vine and the branches,—'Abide in me, and I in you.'"

Demand for Preachers. No one is in a better position to really know of what he speaks than the Secretary of the American Unitarian Association when he tells of the need for preachers. Meadville ought to leap for joy when it is learned what a demand exists for great preachers. Let the professors and students read together Mr. Batchelor's glowing description of the sort of men it is expected will occupy the pulpit of the future. We quote the closing paragraph from "The Infection of Pessimism," an article in the December number of the *New World*:—

"The American church needs immediately and would accept with enthusiasm a new supply of great preachers; men who know what perpetual forces are and can reveal them; men who can administer charities without forgetting that they are the temporary patchwork of civilization; men who can lead reforms as they administer antitoxin; men who can preside over an everyday church without putting one-seventh of a minister into the pulpit on Sunday morning; men who can dabble in pools of Kiddism and anti-Kiddism without being drowned in them; men who can discipline criminals, while, all the more, they rejoice in the training of saints and heroes; men who can deal with all phenomena, esoteric and exoteric, and yet be plastic to 'the hands that reach through nature moulding man'; men who can inspire and educate other men and women and send them out to study sociology and economics, and political science and practical politics, while still they keep their own higher place and highest function. Christianity truly interpreted is the most optimistic religion the world has ever seen. He who can rightly interpret and apply it occupies the supreme point of light in this century; he can have no finer duty and no higher honor."

A Popular Creed. We have already printed and praised the creed suggested by Dr. John Watson (Ian Maclaren) in a sermon "Jesus our Supreme Teacher." This creed has been taken up by the Christian Unity Brotherhood, and is being circulated with the object of forming a national union with this creed as the covenant.

The words of the creed are as follows:—

"I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and to follow Christ; to forgive my enemies and to seek after the righteousness of God."

Good Hymns. Mr. Stead has brought out a new collection of old hymns. His idea in doing this is simply that he may give the public the opportunity of learning what hymns Mr. Stead personally approves. It seems hardly worth while, for individual preference is an exceedingly faulty test of the permanent value of religious poetry. In this particular case it seems worse than useless, it seems ludicrous; for Mr. Stead, with all his wonderful gifts of news gathering and original advertising, evidently is not superabundantly endowed with any critical poetic instinct. The *Spectator* describes Mr. Stead's favorite hymns as full of bad grammar, doggerel metre, and atrocious metaphors, his very favorite of all "limps with an ostentatious pietistic twang," and if the following is a fair sample of the collection, we agree with the *Spectator*.

"His love in time past
  Forbids me to think
He'll leave me at last
  In trouble to sink.

"Each sweet Ebenezer
  I have in review
Confirms his good pleasure
  To help me quite through."

Hymns that touch and inspire are not of this quality, and Mr. Stead will do more good if he will advertise Stopford A. Brooke's admirable collection of "Christian Hymns" published in 1893, or Dr. Martineau's "Hymns for the Christian Church and Home," for these collections are the fruit of ripe experience allied with faultless taste.

ONE UPWARD LOOK EACH DAY.

Sunday.

The New Year.

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfil
And our talents improve
By the patience of hope and the labors of love.

Our life is a dream; our time, as a stream,
Glides swiftly away.
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone.
The millennial year
Rushes on to our view, and eternity's here.

—*Wesley's Hymn.*

Monday.

New Year's Greeting.

Fair New Year, fresh New Year,
Be to us as the Old Year!
Help us, warn us, and defend us.
And thy loving counsel lend us,
That we good and true may be!

New Year fresh, New Year fair,
Keep us in thy loving care,
That, when thy last hours are flying,
Voices round thee may be crying
Thousand thanks to thee, New Year!

Tuesday.

"This World's not all a Fleeting Show."

This world's not all a fleeting show
For man's delusion given.
He that hath soothed a widow's woe,
Or wiped an orphan's tear doth know
There's something here of heaven.

And he that walks life's thorny way
With feelings calm and even,
Whose path is lit from day to day
By virtue's bright and steady ray,
Hath something felt of heaven.

He that the Christian's course hath run,
And all his foes forgiven,
Who measures out life's little span
In love to God, or love to man,
On earth hath tasted heaven.

—*A. E.*

Wednesday.

The Way to Love.

"Thou shalt love thy neighbor as thyself."

If each man loved his neighbor as himself,
Oh, what a blissful place this world would be!
We would smile oftener. No man loves
A sullen face to see.
What we receive with gladness
We would freely give to others,—
Sympathy and cheer in sadness,
Loving words in lonely days,
Kind thoughts at all times,
For right actions praise.
We would not seek to keep the best,
But how to give the best to others.
Another's good would be our gain.
We would rejoice, as brothers,
In another's joy. As we love joy
So would we seek to promote pleasure.
We would be hopeful,—
Of ourselves each hopes the best.
Did we love thus, what eye could measure
The change in other lives?
Souls would be brought to God,
Wrong actions be forgiven,—
In lives of righteousness on earth
Men would establish heaven.

—*Maud L. Cotton.*

Thursday.

Character.

The wisest man could ask no more of Fate
Than to be simple, modest, manly, true;
Safe from the many, honored by the few;
To count as naught in world or church or state,
But inwardly in secret to be great.

—*James Russell Lowell.*

Friday.

At the Door.

I thought myself indeed secure,
So fast the door, so firm the lock;
But, lo! he toddling comes to lure
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous, baby knocking and
"Please let me in—it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in eternity
I, like a truant child, shall wait
The glories of a life to be,
Beyond the Heavenly Father's gate?

And will that Heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"'Tis I, O Father! only I"?

—*Eugene Field.*

Saturday.

January.

Which of the merry months shall I praise?
Meadow birds, say!
Shall the April nights or the autumn days
Have place in my lay?

"Oh, the sun of the summer is golden and strong,
And the flowers of the summer shine fairly and long.
Sing thou to the summer the first of thy song,
As we sing on the spring."
No, no!
Meadow birds, no!
Mine is the month that is born in the snow.

May hath the bud and the bee, and the dove,
And the sky of the summer is bluest above;
But the year's first month, she bringeth my love,
And her bridal day!
Say, is it wrong
To keep crown and song
For the month that leadeth my lady along?
—*Sir Edwin Arnold.*

AMERICAN UNITARIAN ASSOCIATION.

The last business which claimed the especial attention of our directors related to the interests of the Conference for the Middle States and Canada. Those who scan our appropriations with a critic's eye will note the fact that considerable appropriations were made to some places for the first time. They will probably not note the other fact; namely, that the total appropriations were less than for last year, and that the money appropriated for new work was saved from other places now becoming self-supporting. The following appropriations were made for the year beginning Jan. 1, 1897: Albany, N.Y., $1,200; Ithaca, N.Y., $1,300; Trenton, N.Y., $300; Vineland, N.J., $300; Passaic, N.J., $200; Plainfield, N.J., $400; Hamilton, Can., $300, conditionally, on uniting with Toronto under one minister; Rev. W. L. Beers, Union Springs, N.Y., $150; Gouverneur, N.Y., $600; Ridgewood, N.J., $150; New Brighton, N.Y., at the rate of $650 a year, after the settlement of a minister; for new missionary work, $200; for one-half the salary of Rev. D. W. Morehouse, superintendent for the Middle States, $1,250. Appropriations were also made of $400 to Randolph, Mass., $200 to Des Moines, Ia., and $750 as a loan, without interest, to San José, Cal.

The directors voted to instruct the secretary to visit our churches in the South that required aid, during the month of January in order to have fresh information before acting upon the applications from Southern churches. The January meeting was therefore postponed, and the Southern work made the order of business for February 9.

It is proposed by the managers of the *Christian Register* to establish a Guarantee Fund of $20,000, to be placed in the hands of trustees accepted by the American Unitarian Association. This money is to be used at the discretion of the trustees for the improvement of the *Christian Register*, the increase of its circulation, and, it may be, the reduction of the subscription price. The desire is to meet the wishes of Unitarians in all parts of the country for a national paper which shall be adequate for their needs. Still, our constituency is so small in numbers, and so vast in territorial extent, that the problem is very difficult.

Rev. and Mrs. Theodore C. Williams, late of New York, attended the one thousandth anniversary of the founding of the Hungarian kingdom. Our Unitarian brethren held an international convention as part of this celebration. Like all Americans who visit the Unitarians of Hungary, with their romantic and heroic history of three hundred years, our delegates were fascinated, and have reported their pleasure in glowing terms. Bishop Ferencz has acknowledged in grateful terms the encouragement given to our Hungarian brethren by the presence of the foreign delegates. Our few communities scattered throughout the world ought to multiply occasions to exchange greetings. American Unitarians, especially, need to cultivate an interest in their foreign friends that they may not become merely American and provincial.

GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

If I were called upon to mention the chief tendencies in Unitarian Sunday-schools at present, I should state the following: —

The strengthening of the primary department at one end, and the adult classes at the other end of the Sunday-school. This is often accomplished by the selection of paid teachers.

Next, the extensive use of the one-topic three-grade course of lessons. This system somewhat recognizes the necessity for graded work, while it includes all the advantages of one subject.

Next, an increased attention to teachers' meetings on the part of ministers. It is now seen that these gatherings are almost necessary to a successful year of Sunday-school work.

Next, the use of the recently published placard, entitled "Our Faith," as a means of simplifying, and yet enforcing, the cardinal truths of our faith. The statement is so simple in its five points that it has not yet been considered by any one as imposing fetters upon the young mind.

Next, the larger and more cordial recep-

tion of what is called the "higher criticism." The fears of many are abated, and the understanding of what modern scholarship means as a positive, upbuilding force, has deepened. The Bible stands firmer on its imperishable basis of truth and authority.

Next (though I am not giving these points in any supposed order of value), is the stronger spirit of co-operation. Distrust has given way to confidence, and consequently our schools add to their enthusiasm and efficiency by this unity of action.

Next, I should make the cheerful comment that the Sunday-school is regarded more now as a friend of the church than heretofore. In return, the Sunday-school gains also, for its best interest is not found in selfishly looking after itself.

Next, the wider membership in the Unitarian Sunday School Society on the part of Sunday-schools, which has this significance: it discloses the fact that there is not only more co-operation, school with school, plan with plan, but also that there is a closer touch in denominational loyalty.

I was not able to report in the December number of the *Unitarian* the result of my trip in the Middle West, as this magazine went to press before I returned. Now that so much time has elapsed, I can only say in brief what I should like to have described more fully. The ministers and superintendents in the Middle West are more earnestly at work than ever. As regards the spirit and method of Sunday-school work, I find a great improvement. Our workers are alert to find out the newest suggestions, and as far as possible to incorporate them. What I have said above in the summary of tendencies will greatly apply to our friends in the Middle West. The Unitarian Sunday School Society is in perfect harmony with the Western branch, and I was very glad to journey in company with Rev. A. W. Gould, president of the Western organization. The various conferences which I visited had carefully arranged for sessions where the moral and religious education of the young should be considered. No conference can hope for full usefulness which fails in this. I am very much pleased with the intelligent interest which I found, as regards organized instruction in religion for our children. As Mr. Hervey very well says in the December *Review of Reviews*, in his lucid article on Sunday-schools, we are obliged to turn to the Sunday-school as our main agent in certain phases of education. When torpid ministers and critical laymen awake to this fact, we may be able to do something better.

Things to be remembered:—

That the Unitarian Sunday School Society has lately been favored with another bequest, making now six in all; but neither is very large, and there is a grand opportunity offered here for those who wish to do a great deal of good, to remember in some legacy or large donation the welfare of this organization.

That the annual appeals of the Unitarian Sunday School Society are sent out to all churches and Sunday-schools in November, the beginning of the financial year, and it is very desirable that early responses should be made. Do not postpone giving until the last moment, when pocket-books have been exhausted and the treasury is empty.

I wish the *Unitarian* and its readers, and especially the workers in our Unitarian Sunday-schools all over the land, a "Happy New Year." May courage and hope be companions with insight and inspiration, making noble guard and guidance for them all through the duties of the coming year!

EDWARD A. HORTON.

TEMPERANCE WORK.

Mr. Horace G. Wadlin, chief of the Bureau of Statistics of Labor in Massachusetts, has done good service for the cause of rational temperance reform in publishing the results of an investigation made by his bureau into "the relation of the liquor traffic to pauperism, crime, and insanity."

Here are trustworthy facts, gathered by careful and skilful investigators. Their work covers twelve months of investigation, and the results are based upon "personal interviews with respect to 31,738 cases of pauperism, crime, and insanity"; and thus the report "comprises the largest amount of direct information,—that is to say, information secured by direct personal interviews with the persons immediately concerned,—that has ever been obtained."

The inquiry was made concerning all persons committed during the year to the State institutions for paupers and the insane, and all who passed through the courts, *i.e.*, 3,230 paupers, 26,672 criminals, and 1,836 insane persons. In regard to these latter, the testimony of others was necessarily taken; but, in regard to the other two classes, the testimony is their own. And "the experience of the Bureau leads to the belief that their statements are trustworthy." These statements were tested, and corrected when it was necessary so to do, by reference to all available records. Hence the returns may be accepted as accurate.

Out of the 3,280 paupers, 2,108, or 65 per cent., were addicted to the use of liquor. Excluding minors, 75 per cent. were so addicted. There were 866 total abstainers, of which number, however, 429 were minors. Excessive drinkers, 505. Of the whole number of paupers, 47.74 per cent. had one or both

parents intemperate; but only five in every hundred considered their pauperism due to this cause, while thirty-nine in every hundred attributed it to their own intemperate habits. Sixty-two in every hundred used tobacco, 82 per cent. had both parents foreign, while only 9 per cent. had both parents native.

The following are some of the most important statistics in regard to crime: Total convictions, 26,672; for drunkenness alone, 17,575; for drunkenness in combination with other offences, 657; in liquor at time of offence, 21,863; addicted to use of liquor, 25,137, or 94 per cent. Convictions for offences other than drunkenness, 8,440; in liquor at time of offence, 3,640; in liquor when offence was planned, 4,852. Of the total convictions, 26,672, intemperance led to the crime in 22,514 cases, *i.e.*, in 84.41 cases per hundred; nearly 58 per cent. had fathers, and 20 per cent. mothers, addicted to use of liquor; less than 1 per cent. of those using liquor used wine only, 80 per cent. using at least two kinds of liquor; 22,738 used tobacco. Of the total number, 21,204 had both parents foreign, and 4,089 had both parents native.

Thirty-five towns changed their policy during the year as regards license. Of these, fourteen show a slightly larger average of arrests under no-license, and nineteen show a very considerably larger average under license. Five cities—Haverhill, Lynn, Medford, Pittsfield, and Salem—changed, and all of these show a much smaller number of arrests under no-license.

In regard to insanity, the following figures are given: whole number of cases, 1,836; total abstainers, 677; addicted to liquor, 671; unascertained, 488. 33.55 per cent. had one or both parents intemperate; but in about half the cases information upon this point could not be obtained. Of the cases concerning which information could be obtained, 25 per cent. were traced to intemperance in the persons themselves, 2 per cent. to intemperance of parents, and 52 per cent. to the intemperance of the grandparents.

The report from which these statistics are taken does not undertake to draw any conclusions from them as to personal duty or as to the best method of controlling the liquor traffic. It is evident, however, that the facts given are of great value. They prove conclusively the vital connection between the drinking habits of our people and the country's pauperism and crime. They prove the direful effect of intemperance upon the offspring of intemperate parents, "not merely in fastening the appetite upon the child, but in subjecting him to pauperism, crime, or insanity."

CHRISTOPHER R. ELIOT.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.—The regular December meeting was held at the Second Unitarian Church, Brooklyn, with an attendance of about two hundred, Miss Emma C. Low presiding. After the usual business came the reports from the Philanthropic and the Religious News Committees,—the former being an account of the Maxwell House, of Brooklyn, by Miss Lubbe; and the latter, Mrs. Hale's notes, describing the conference at Rochester. Mrs. Dix then made an appeal for money for one of our younger struggling branches,—that of Passaic,—and a collection then taken raised $50.

The morning was given up to most delightful reminiscences of three of New York's prominent Unitarians,—O. B. Frothingham, George William Curtis, and Henry W. Bellows.

Mrs. James H. Morse spoke at length of her personal recollections of Frothingham. She gave a charming picture of his orderly home, full of artistic treasures and books, and yet, with all of its beauty and comfort, not a home of luxury. There was not a lounging-chair or a lazy suggestion anywhere, but things to *do* in every corner.

She described his Sunday-school, and the well-considered stories he told them weekly, in order to impress his ethical lesson. The young people's club, called "The Fraternity," was recalled to mind, the fortnightly paper of which did much to develop its members. Among the contributors are many who have since become well known, —Bayard Taylor, Stedman, Stoddard, and C. P. Cranch among others,—and illustrations are found bearing the signatures of such as Swain Gifford and Sophie Mapes Tolls. In all of his intercourse with the young, Frothingham stimulated them to do their best, he drew them out in a wonderful way.

In closing, Mrs. Morse told the story of his last public appearance. At a crowded conference in Boston, in the middle of the exercises, Dr. Frothingham, old and very feeble, unexpectedly made his way up the aisle; and, as he reached the platform, the audience recognized him and rose to their feet. It was a very impressive moment. Thomas W. Higginson, the presiding officer, assisted him to a seat on the platform, and then turning to the people, said, "It is very unusual for us to have the benefit of a benediction in the middle of the services."

Miss Elizabeth B. Curtis followed, telling the story of her father's life. She even went back a few generations to the ancestor who emigrated to America in 1636, in order to account for certain traits in her father's

character. Among other stories she told of her forefathers, was one of a very short man who insisted on having the floor of his pew raised, because he contended, when he stood before the Lord, he had a right to be as big as any man.

George William Curtis began his school days at the age of six, at a boarding school at Jamaica Plain; and when eighteen we find him again in this vicinity, a member of the Brook Farm community; and in those days he was often seen on the streets in a farmer's garb, long hair, smock, and top boots. Although the Brook Farm experiment proved a failure, Miss Curtis thought no one could estimate the influence of their high ideals of life on the young men of that day. With her father it remained all his life.

After the abandonment of this scheme, Curtis worked on a farm at Concord for a few years, and while here he wrote his first stories, which, however, have never been published. In company with C. P. Cranch he then travelled in Europe; and on his return, after several years, a fastidiously-dressed young man, he offered Harper his Nile Notes, which, being accepted, began his public career.

During his life his capacity for work was taxed to the utmost: his lecturing tours, his literary productions, his editorial duties, his self-conducted services in the Staten Island Church, and his long civil service labors, filled his life to overflowing.

Henry W. Bellows was the third whose memory was so lovingly dwelt upon this morning. His daughter, Miss Annie L. Bellows, prepared the paper, which, in her absence, was read by Mrs. J. W. Chadwick. She told the story of his boyhood, of the innumerable scrapes out of which he helped his twin brother, to whom he was devotedly attached, how he stood up for him and fought his battles. At the age of seven the twins were sent to Jamaica Plain, and later we find them at Walpole, N.H., and at Northampton, where he completed his university preparation and entered Harvard at the early age of fourteen. While at college, Prof. Nuttall, seeing his need for physical development, frequently took this pale, shy lad with him gunning; the tramping in the woods was very beneficial to him, and he shot up to his full stature.

Although he was painfully serious, as a student, his daughter remembers only his vast fund of humor; his ready wit and repartee were as natural as breathing to him, in his maturer years.

He had some experience in Louisiana which opened his eyes to evils of slavery. He was not to be cajoled out of his opinion by the glamour of the easy joyous lives led by the Southern planters who entertained him. When, at the age of twenty-four, he was ordained minister of the church in Chambers Street, which society later built the All Souls' Church on 4th Avenue, he was already a strong anti-slavery advocate. During the war, as President of the Sanitary Commission, $15,000,000 were disbursed by him.

In all the years that Henry Bellows was pastor of All Souls' Church, many were the noted people of his parish such as Peter Cooper and William Cullen Bryant, and many more from abroad claimed his friendship, and visited him, Dorothea Dix, Howard, Mary Carpenter, Thackeray. Miss Bellows said that during Thackeray's visit at their house her father called his attention to his discovery that the character of Col. Newcome was a combination of Roger de Coverley and Don Quixote. The truth of this striking Thackeray, he exclaimed, "Who in the devil told you that?"

Walpole was always dear to Dr. Bellows, and their country home still remains in the family, attesting to their constancy.

After a hymn and the Lord's Prayer the society adjourned to return to the present time and pass a social hour at luncheon.

Alice P. Jackson,
Recording Secretary.

BOOKS.

Feudal and Modern Japan. By Arthur May Knapp. Boston: Joseph Knight Company.—Ever since Mr. Percival Lowell's "Soul of the Far East" published eight years ago, there have been more than a dozen important books upon Japan. Mr. Basil Chamberlain's, Mr. D. Murray's, Dr. W. E. Griffis's, Mr. Lafcadio Hearn's, Mr. Norman's, and Mr. Curzon's will at once suggest themselves. Yet the public interest in this marvellous land of Liliputian charms is but partially aroused and shows no signs of being satiated; indeed there is a vast and tempting field yet to be explored. The present book, in two fat little volumes, 4 x 5, gold and white, conveniently fitted in card box, and very attractive for gift purposes, will do a great deal to develop a better understanding of the wonderful Japanese people. It claims not so much to be a history of events as a search for causes. *Why* have the Japanese suddenly displayed such virility? To answer this, of course, necessitates a turning over of much history. This Mr. Knapp does with such evident enjoyment, and such a pleasant appreciation of the humorous, that a fairy tale (it seems a fairy tale) could not be more entertaining.

It is apparent that Mr. Knapp strongly sympathizes with the island people, among

whom he lived long enough to fairly judge their character, which he thus graphically describes: "The qualities typified by the bamboo, which is of iron hardness as well as of graceful beauty, which lacks not strength because of the rapidity of its growth, which is inflexible as steel though it may sway idly in the wind, are the qualities which are prized by the true heart of Japan."

Mr. Knapp does not succeed in disabusing us of our old belief that the Japanese are a strange, contradictory people; indeed, this he admits, hence half the mysterious interest we feel in pursuing the subject.

The illustrating etchings are numerous and finely executed.

Mornings in College Chapel. By Francis Greenwood Peabody. Boston: Houghton, Mifflin & Co.—There are a few rare books which grow up from some practical occasion, and yet attain the highest literary quality. Books which carry their local atmosphere so luminously as to be read universally with appreciation. This volume of briefest possible sermons delivered at the chapel of Harvard University during the conduct of morning prayers is such a book.

The outcome of a certain necessity, for the time limit of the entire service is but fifteen minutes, so that the sermon itself can occupy only two or three minutes, that limitation seems only to have pressed into brilliance the fine literary expression of which Prof. Peabody is at all times master.

These cameos of religious thought, although, according to the extremely modest preface, chiefly intended to be of interest to those college students who heard them or "possibly other young people in like conditions of life," seem to us to be most invigorating and illuminating reading for people of all ages and all conditions.

The briefness of treatment compels such singleness of thought that no one can fail to gather almost at a glance the evident purpose and lesson of each day's address. We think this book will be widely used for private devotions and meditation. Any of the subjects chosen show how well fitted the volume is for setting one's thought to a high note for each day: "Loving with the Mind," "The Soil and the Seed," "The Morning Star," The Parable of the Vacuum," "The Answer to Prayer," "The Open Door."

The value of the book is nobly sustained by the publishers in splendid type, paper, and complete attractiveness.

What all the World's a-Seeking. By Ralph W. Trine. Boston: Geo. H. Ellis.—The catchy title of this book is not at all misleading. Its very colloquialness indicates correctly the conversational rather than literary style of treatment, and the thought conveyed is most naturally the answer to "How can I make the best success of life? How can I be happy, prosperous, and glad?" That is what all the world's a-seeking. Mr. Trine answers it out of the fulness of his own joyous, optimistic, generous heart. He brushes lightly aside the hard conditions of life, and points us at once with the insight of faith to the spiritual realities which ought to win us from the vanities of the material world. The secret he reveals is the open secret of all truly religious hearts; it is best told in the words of Jesus, "He that is greatest among you shall be your servant."

The American Journal of Sociology which began in July, 1895, has virtually established itself as the leading organ of scientific sociology in this country. It would certainly seem that this periodical furnishes exactly the educational medium which in so modern a science as that of Sociology every intelligent student of life needs to have at hand. No text-book can satisfy in a subject developing with the rapidity of this living theme, but in the journal one receives the newest contributions of the ablest authorities, besides admirable translations and reviews from the watchful editor, Dr. Albion W. Small. The journal is published bi-monthly by the University of Chicago.

The *New World* (Boston: Houghton, Mifflin & Co.) for December closes the fifth year of publication of this religious review which has become the organ of liberal scholarship in America. The contents of the twentieth issue are: "The Infection of Pessimism," by George Batchelor; "Religious Movements in England," by Francis Brown; "The Principle of Moral Individuality in Catholic Christianity," by Gaston Frommel; "The Heretics," by W. F. Adeney; "Tendencies of Thought in Liberal Christian Churches," by S. M. Crothers; "The absence of Religion in Shakespeare," by G. Santayana; "Mr. Gladstone and Bishop Butler," by R. A. Armstrong; "The Religious Consciousness of Children," by Mary W. Calkins; "The Shinto Pantheon," by E. Buckley. The usual fifty pages of careful book reviews fill out the number.

Books approved since October, 1896, by the Ladies' Commission on Sunday-school Books.

"Slav Tales." Fairy Tales of the Slav peasants and herdsmen. Translated from the French of Alexander Chodsko, by Emily J. Harding. (New York: Dodd, Mead & Co. 1896.) $1. For children between nine and fourteen.

"Fairy Tales." By Mabel Fuller Blodgett. Illustrated. (Boston and New York: Lamson, Wolffe & Co. 1896.) $2. Cheerful fairy tales for little children.

"Through Swamp and Glade." Illustrated. A tale of the Seminole War. By Kirk Munroe. (New York: Charles Scribner's Sons. 1896.) $1.25. A carefully written account of the troubles with the Indians in Florida. For older boys.

"Stories of American Life and Adventure." Third Reader Grade. Illustrated. By Edward Eggleston. (New York, Cincinnati, Chicago: American Book Company.) 50 cents. Tales from the early history of America that are not generally found in children's books. For children under twelve.

"A Little Girl of Long Ago." By Eliza Orne White. (Boston and New York: Houghton, Mifflin & Co. 1896.) $1. Episodes in the life of a little girl seventy years ago; interesting to little girls of eight or nine nowadays.

"The Oregon Trail." Sketches of Rocky Mountain Life. By Francis Parkman. (Boston: Little, Brown & Co. 1895.) $1.50. For boys of twelve years and over. A reprint.

"Two Arrows." Illustrated. A story of red and white. By W. O. Stoddard. (New York: Harper & Brothers.) $1. Gives an account of the early settlers and the Indians in the far West. An interesting story for boys from nine to fourteen.

"Boys of the Central." A high school story. By I. T. Thurston. (Boston: A. I. Bradley & Co. 1896.) $1. An excellent account of school life, with lessons of honesty and manliness. For boys from twelve to fourteen years.

"The Land of Pluck." Stories and sketches for young folks. Illustrated. By Mary Mapes Dodge. (New York: The Century Company. 1894.) $1.50. The first part is an account of Holland and its people, told in a most interesting way. The second part is a collection of stories of less value. Suitable for children from twelve to fifteen years.

"An Escape from the Tower." A story of the Jacobite Rising of 1715. By Emma Marshall. (New York: Macmillan Company. 1896.) $1.25. The account of the rescue of Lord Nithsdale from imprisonment. Historically correct and a good picture of the times. For older readers.

"Rick Dale." Illustrated. A story of the North-west coast. By Kirk Munroe. (New York: Harper & Brothers. 1896.) $1.25. The adventures of two boys in and near Alaska. Full of hairbreadth escapes. Manly and wholesome in tone. For boys between nine and fourteen years.

"Domesticated Animals." Their relation to man and to his advancement in civilization. Illustrated. By N. S. Shaler. (New York: Charles Scribner's Sons. 1895.) $2.50. For children over fourteen.

"Four-handed Folk." Illustrated. By Olive Thorne Miller. (Boston and New York: Houghton, Mifflin & Co. 1896.) $1.25. Accounts of pet animals, principally monkeys. For children over nine.

"Three Little Daughters of the Revolution." Illustrated. By Nora Perry. (Boston and New York: Houghton, Mifflin & Co. 1896.) 75 cents. Three short stories of loyal little Americans. For readers between nine and fourteen.

"We Ten, or, the Story of the Roses." By Barbara Yechton. Illustrated. (New York: Dodd, Mead & Co. 1896.) $1.50. The Roses are a family of ten motherless children between the ages of seventeen and five. A wholesome story of family life, suitable for girls over thirteen.

"The Man who married the Moon," and other Pueblo Indian folk-stories. Illustrated. By Charles F. Lummis. (New York: The Century Company. 1894.) $1.50. Interesting to all ages.

"The Wonderful Wheel." By Mary Tracy Earle. (New York: The Century Company. 1896.) $1.25. For children between nine and fourteen. An unusual story, with lessons of helpfulness and love.

"The Whispering Winds, and the Tales that they told." By Mary H. Debenham. Illustrated. (New York: Charles Scribner's Sons. 1896.) $1. For children between nine and fourteen. Four stories, poetically told, with helpful lessons.

"At Agincourt": A tale of the Whitehoods of Paris. By G. A. Henty. (New York: Charles Scribner's Sons. 1896.) $1.50. An historical story of the fifteenth century for older readers.

"The Story of Aaron," so named, the Son of Ben Ali. Told by his friends and acquaintances. Illustrated. By Joel Chandler Harris. (Boston and New York: Houghton, Mifflin & Co. 1896.) $2. A sequel to "Little Mr. Thimblefinger." For children between nine and fourteen. The story of a slave of Arab descent, told to three children in the South.

"Comfort Pease, and her Gold Ring." By Mary E. Wilkins. (New York, Chicago, and Toronto: Fleming H. Revell Company. 1895.) 30 cents. An old-fashioned New England story for little girls.

"The Laird's Legacy." By Mary H. Debenham. (New York: Thomas Whittaker. 1896.) Illustrated. $1.00. For older readers. An attractive story of courage and fortitude. The scene is chiefly laid in France.

CHILDREN'S CORNER.

BRAVE PUSS.

At a fire in Mr. Tasker's boarding house, Intervale, N.H., last October, a cat was seen coming out with a kitten in her mouth. Depositing it in a place of safety, she flew back into the burning building and brought out another. Back and forth the poor mother ran until every one of the litter was saved. Who could have done more?—*Our Dumb Animals.*

AN INCIDENT IN A RAILROAD CAR.

An incident of a peculiarly touching character occurred recently in one of the elevated railroad trains, that brought tears to the eyes of the passengers. The train had just left 125th Street when the passengers saw entering the car a little boy about six years old, half carried by an older boy, evidently his brother. Both were well dressed, but at the first glance it was seen that the little fellow was blind. He had a pale, wan face, but was smiling. A quick look of sympathy passed over the faces of the passengers, and an old gray-haired gentleman got up and gave his seat to the two. The "big brother," who was about eleven years old, tenderly lifted up the little blind boy, and placed him on his knee.

"How's that?" he asked.

"Nice," said the little chap. "Where's my 'monica?"

This puzzled some of the passengers, and several turned to see what the child meant. But the "big brother" knew, and immediately drew out a small mouth harmonica, and placed it in the little fellow's hands. The little fellow took the instrument into his hands, ran it across his lips, and began to play softly "Nearer, my God, to thee." Tears came into the eyes of the old gentleman who had given up his seat; and as the little fellow played on, running into the "Rock of Ages" and "Abide with me," there were many moist eyes in the car.

The train rushed along. The passengers listened; and the little fellow played on tirelessly, never missing a note of "Annie Laurie" or "Home, Sweet Home." Finally, the "big brother" leaned down, and told the little one to get ready to leave, as the train was nearing their station. Then, as if he knew he had won a whole carload of friends, the blind boy quickly changed the "Suwanee River" into "Auld Lang Syne"; and with one accord the passengers burst into a round of applause, while the "big brother" carried the little one out of the car.—*New York Times.*

AN ORIOLE'S VENGEANCE.

A lady who was one day watching a pair of redstarts as they worked in a tree, was startled by a violent commotion that arose in the shrubbery hard by. Catbirds screamed, wrens scolded, and the robins shouted "Quick! Quick!" with all their might. A squirrel was dragging a baby catbird by the leg from its nest, and all the birds round had come to make a row about it, including a Baltimore oriole. The screaming and the swish of wings as the birds darted about, made the little squirrel abandon its prey, and then the commotion subsided as quickly as it had risen. All the birds but the oriole went about their business elsewhere. The oriole had not said a word so far, and beyond countenancing the hubbub by his presence, had had no part in it. The squirrel, having dropped the baby catbird, cocked itself upon a limb, and began to chatter in a defiant way, while the oriole sat not far away, looking at it, but doing nothing else. But in a few moments the squirrel left its seat, and ran out on the limb it had been sitting on until it had to use care to keep its hold, and then the oriole's opportunity for a terrible assault had come. Flashing across the space, he struck the squirrel in one eye with his sharp, pointed beak, and then, turning instantly, struck the other eye in like manner. Quivering with pain, the squirrel let go the limb and dropped to the ground, where it rolled and struggled about, apparently in the throes of death. The oriole flew away to his favorite elm, where he sang in his most brilliant fashion. The lady put the squirrel out of its misery, and then saw that the oriole had destroyed both eyes.—*Boston Journal.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

ANNOUNCEMENT.

The address of Rev. T. B. Forbush is 395 Poplar Street, Memphis, Tenn.

Rev. George W. Solley, Deerfield, Mass., having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

D. M. WILSON, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Albany, N.Y.—The Sunday evening services of the First Unitarian Church, under the pastoral care of Rev. Dr. Brundage, are greatly increasing in attendance and interest. In addition to the ability and eloquence of the pastor, two factors have contributed to produce this good result. The first is the engagement of an excellent orchestra, and the second is the judicious use of the daily press of the city in advertising the meetings. The services are held in Odd Fellows' Temple, in a large hall which will seat nearly eleven hundred people. For the last three or four Sundays the congregations have run up to nearly seven hundred. Mr. Archibald M. Howe spoke with great acceptance, on a recent Sunday evening, on "Our Liberal Gospel, from a Layman's Standpoint."

Ann Arbor, Mich.—Rev. J. T. Sunderland and family returned in August from their year abroad. Mrs. Sunderland, the son and two daughters, spent most of the year in Berlin in study. Mr. Sunderland went on a mission to India on behalf of the British and Foreign Unitarian Association, spending the winter there. On his way back he was met by Mrs. Sunderland in Cairo; and the two spent a month together travelling in Egypt, a month making a tour through Palestine, and a month in Greece and Italy. The year proved very rich and profitable to all. Their travels in the East will be of especial value to Mr. and Mrs. Sunderland, in their pulpit and Bible Class work, and in all their work with the students of the university. Mr. Sunderland resumed charge of the church here on the 1st of September. In his first sermon, on "A Year of Life," he gave a brief summary of his year's travels and experiences abroad. The sermon has since been printed as the opening number of the *College Town Pulpit* for 1896–97. He has spoken upon several other themes connected with his travels, and in January will begin an extended series of lectures upon "India," some of the lectures to be illustrated with stereopticon views. Mrs. Sunderland is giving a series of fifteen lectures to her large Bible Class of students, on "The Life and Teachings of Jesus in the Light of Travel in the Holy Land." She has also given illustrated lectures in the Unity Club course on "Rome," "Florence," and "Venice." Notwithstanding the hard times, the university has this year a larger number of students than ever; and the Unitarian church is getting quite its full proportion of them. A special reception for students was given in the church parlors on October 5, and socials to which students are invited are held regularly each month. Up to this time the Unity Club lecture course has included lectures by Dr. Rexford of Columbus, Ohio, Rev. Lee S. McCollester of Detroit, Prof. W. B. Hinsdale and Mrs. M. Louise Walker of this city, and Rev. W. W. Fenn of Chicago, besides those of Mrs. Sunderland already mentioned. Mr. Fenn's subject was "Tennyson's Idyls of the King." The lecture was a great treat. On Sunday evening, December 13, a "Special Whittier Service" was held in the church, in connection with the poet's birthday. Whittier hymns were sung; a large portrait of the poet, wreathed with green, stood on the platform; and addresses were made by Judge W. D. Harriman, Mrs. Ida C. Finney, and Mr. Sunderland.

Athol, Mass.—*Second Church:* A correspondent writes: "Mrs. Fifield visited our church recently, and organized a Branch of the National Women's Alliance with some thirty chartered members. At the union Thanksgiving service, in which all the local churches united, Rev. Carl G. Horst preached the sermon. The first Sunday in each month a vesper service is held in

place of the Guild of the Good Shepherd meeting. These services are largely musical, with a short sermon by the pastor. Last Sunday the choir of the Baptist church assisted our quartette.''

Belmont, Mass.—There was a large gathering of the parishioners and friends of Rev. Hilary Bygrave and his wife in the Unitarian church, Nov. 20. The church parlors were beautifully decorated with choice flowers, and a glorious log-fire burned on the open hearth. The occasion was the tenth anniversary of Mr. Bygrave's installation as pastor of the church, which the Ladies' Aid Society celebrated in a royal way. For more than an hour there was a steady stream of people coming forward to offer their congratulations to the pastor and his wife. Mr. and Mrs. Bygrave were made the recipients of many useful gifts, one of which was a mysteriously covered bowl, which, in one of his most felicitous speeches, Mr. Winthrop L. Chenery presented in behalf of the society, with the stipulation that it was not to be opened until they got home. It proved to have in it more than a hundred small silk bags, which contained United States bills and gold and silver coins. In the course of the evening, refreshments were served, and everybody seemed to be in a most delightful frame of mind; and the general wish was expressed, when the people came to bid good-night to the pastor and his wife, that their stay in Belmont might be long continued.

Brattleboro, Vt.— Rev. E. Bradford Leavitt has received a unanimous call to All Souls' Church, Washington, D.C.

Brockton, Mass.—The second monthly meeting of the Unitarian Club for the present season was held in the vestry of the Unity Church on the evening of December 17. After a substantial banquet, the musical entertainment for the evening was furnished by Mrs. Ralph R. Littlefield, soprano, and Mr. W. C. Mackinley, violinist. The speaker of the evening was Rev. Arthur May Knapp of Fall River, Mass. His subject was ''Japan.'' Rev. Mr. Knapp spent four years among the Japanese as a teacher, under the direction of the American Unitarian Association. He found Japan a very interesting country. Though secluded from the rest of the world for two hundred and fifty years, it did not relapse into barbarism, but gave its full attention to the refinement of the people, making the art of refinement and politeness the first consideration. But they do things the reverse of us in every detail of social and industrial life. In conclusion, Rev. Mr. Knapp spoke of the missionary methods of the Unitarians in Japan, and the readiness with which the Japanese grasp an idea or learn a language.

At the annual sale of pews in December, the premiums reached a higher figure than has ever been known in the history of this church, showing the renewed interest under Dr. Shippen's able administration.

Brookline, Mass.—The Congregationalist, Unitarian, Baptist, Universalist, and Methodist churches united in the house of the last named in a Thanksgiving service, —the minister of the First Parish, Rev. W. H. Lyon, giving the sermon on ''The Faith of the Republic.''
—Christ Church in Longwood, Rev. C. D. Bradlee, D.D., pastor, is rejoicing in a sudden and substantial growth. For the last four years Dr. Bradlee has conducted services in this chapel continuously, against great discouragements. The foundation of the trust is so peculiar that for years the church was closed, and many predicted that Dr. Bradlee could not succeed in his enterprise; but the gains, though slight, have been steady from year to year, until now, in the larger access of population, the growth is remarkable. Many who went to Dr. Savage's society, and others, are coming into the church; and lately meetings have been held for organization. A committee of eleven has been appointed to canvass the neighborhood, and to invite all Unitarians to join in this movement. The number of families already interested is surprisingly large, and others are added daily. It is not the intention of Dr. Bradlee to continue much longer as pastor of Christ Church, for he finds that his strength is not quite equal to the work. He has announced that in a short time he will resign his charge into other hands. The work he has done is now being appreciated; and it is recognized that he has held through these years the one post which may prove the mother church of several societies to be established in the newer Boston which is springing up in Brookline and the adjacent parts of Boston.

Chelsea, Mass.—The December meeting of the Woman's Alliance was addressed by the ladies of the Church of the Disciples Branch. The Chelsea Branch announces for January and February a course of four entertainments: January 4, Mrs. Alice Kent Robertson, reading, presumably from Shakspere or Browning; January 19, Rev. William H. Lyon, ''Salem Witchcraft''; February 1, Rev. Margaret B. Barnard, ''Thomas Carlyle''; February 15, stereopticon lecture.

Christmas was observed by a pleasant entertainment for the upper department of the Sunday-school on Christmas Eve, and an entertainment and Christmas-tree for the kindergarten department on Christmas Day.

The fair which was held on the evenings of November 19, 20, and 21, under the

auspices of the Women's Alliance, co-operative with the Social Circle, was a success. The net profit will be given to the church. At the close of the sale, the ladies of the society presented Mrs. Reccord, president of the Branch, with a beautifully decorated ice-pitcher, in appreciation of her untiring efforts in conducting the affair. The Alliance announces for January a course of four entertainments of great excellence. The Unity Club met on December 2, and organized a class for the study of Emerson, "as a thinker, and in his relation as a man to the life of his time." The church service, on Sunday morning, November 29, was conducted by Rev. Margaret B. Barnard.

Chicago: *First Church.*—The ladies held their annual fair and supper in the church parlors on the afternoon and evening of December 9. While financially their efforts were satisfactory, it was socially that they achieved marked success. There was a very good attendance, and all appeared to enjoy themselves thoroughly, thus increasing the feeling of sociability and good will. The Sunday-school had a Christmas festival on the 26th of December. A Christmas-tree and a magic lantern were brought into service, to the delight of the children. Mr. Fenn conducted the vesper service at the University of Chicago on December 6, speaking on the subject, "The Truth of Character." The service was held in Kent Theatre, and the audience was a very large one. Work on the chapel on 57th Street is progressing very well indeed. Thanks to the mild weather, the builders were enabled to get the roof sheathed and papered by the middle of December, and now the interior can be finished off regardless of the weather.

—*Unity Church:* On Thursday, December 3, the Associate Alliance met in the parlors of the church, about eighty being present. Dr. Ayres, secretary of the Bureau of Charities, delivered an informal address on the subject "The Problem of the Poor," which was exceedingly interesting, as it embodied the results of much observation and study. An animated discussion followed the address, which was participated in by various members of the Alliance, and also by Mr. Fenn of the First Church. Reports were received from the branch Alliances which showed that the work was in a fairly prosperous condition in the different churches. After the meeting luncheon was served by the members of the Unity Church Alliance. Mr. Bulkeley still continues his visits to Hobart, Ind., preaching there once in two or three weeks. On Sunday, December 27, special Christmas services were held in the church and Sunday-school, and on the 30th the annual Christmas festival for the children took place. On Saturday, December 26, the "Saturdays" provided an entertainment of games and music for the sewing school of the Elm Street Settlement. The work of the settlement received a set-back this fall through the loss of last year's workers. Their place has been supplied, however, and the work has been reorganized on the lines adopted by other settlements of the city. More than twenty clubs and classes of various sorts meet there weekly, and it is hoped this year to extend the work more widely than ever before.

—*Third Church:* The disastrous fire which destroyed the building of the Third Church has not crippled its activity. The various clubs and societies, of which there are several, are meeting as usual at the homes of the church members, and are steadily carrying forward the work in their respective departments.

Concord, N.H.—The morning service in the Unitarian church, on Sunday, November 22, was of unusual interest, as that day marked the beginning of the fifth year of the very successful pastorate of Rev. Frank L. Phalen. A large audience was present. Mr. Phalen spoke feelingly of the unanimity of thought and action between pastor and people during his pastorate in this city, of their work together in the past, and of his hopes for the future. The topic of his sermon was, "What You See Depends upon where You Stand," which was suggested by a visit, during vacation, to "The Old Man of the Mountain," in Franconia Notch. His discourse throughout was a masterpiece of feeling and eloquence, and was listened to with the closest attention.

On Sunday, November 29, the pulpit was occupied by Rev. James E. Bagley of Quincy, Mass. Mr. Bagley's subject was, "As a Matter of Course," taking for his text: "Fret not thyself. Trust in the Lord, and wait patiently for him." His sermon was a most practical and helpful one.

The sixty-first annual meeting of the Concord Female Benevolent Association was held in the chapel December 3. The routine business was transacted, the reports of the secretary and treasurer being made, and the officers for the ensuing year elected. The annual address before the association was delivered in the church, on Sunday evening, December 6, by Rev. John Vannevar (Universalist). His strong and impressive words were listened to with marked attention from first to last. His topic was "Obligations of Kinship."

The first regular meeting of the Channing Guild was held on Sunday evening, December 13. It was unanimously voted to join the Young People's Religious Union. The Women's Alliance, assisted by the

King's Daughters, held their annual Christmas sale on the afternoon and evening of December 9. The various attractive tables were liberally patronized, as was the chicken-pie supper, which was served at six o'clock. The social part of the sale was more attractive than ever this year; and the affair, both social and financially, was a marked success.

Dorchester, Mass.—*Christ Church:* Our services at five o'clock on Sunday afternoon are proving interesting and helpful. The Young People's Society has done efficient work in carrying them on thus far, and is full of zeal for the remainder of the series. The first was on November 8, when Mr. Goodridge spoke on "Youth." November 15 there was a large gathering to listen to Miss Jennie Dean, who spoke in the interest of the Colored Industrial School at Manassas. Mrs. Bernard Whitman was also present, and gave an interesting account of a visit she had made to the school. Special music has been provided at the meetings thus far, and has added much to the enjoyment of them.

—*Unitarian Church, Richmond Street:* Large congregations have attended the special series of sermons by Rev. Frederick B. Mott, on "The Revival of Our Faith," —"The Fatherhood of God," "The Brotherhood of Man," "The Leadership of Jesus," "Salvation by Character," "The Progress of Mankind," "Onward and Upward Forever."

—A series of afternoon lectures, at the Parish Hall, Richmond Street, are to be given on the following dates: January 6, "Carlyle," by Rev. John Cuckson; January 13, "Lowell," by Rev. William H. Lyon, D.D.; January 20, "Matthew Arnold," by Rev. Francis B. Hornbrooke; January 27, "Enjoyment of Poetry," by Rev. Samuel M. Crothers. At three o'clock.

Ellsworth, Me.—Rev. W. R. Hunt has accepted the call extended to him by the Unitarian church, and is now actively at work. The people are delighted with him and their prospects, and are going forward as enthusiastically as at any previous time in their history. The congregations are large, both morning and evening; and our church is taking its rightful place in the city.

England: HALIFAX.—The successful series of gatherings which have been held at Northgate-end, in celebration of the bicentenary of the chapel, were, on Tuesday night, brought to a fitting conclusion by a conversazione, which took place in the schoolroom. There was a crowded attendance. A comprehensive exhibition of documents, etc., associated, not only with Northgate-end, but with Halifax Borough generally, were on view, and they were inspected with much interest. The first and last of the trust deeds of the chapel, not unnaturally, were scanned with curiosity, and the early books belonging to the place possessed a fascinating interest, as did the manuscript of a sermon written and preached by the Rev. John Ralph, a former pastor, the first in which Unitarianism was boldly proclaimed within the old chapel walls. An old funeral bill was noteworthy, showing that in 1689, a leg of mutton could be purchased for 1*s.* 11*d.*, but that for a single lemon no less than 1*s.* had to be given. There was also a most interesting exhibit of clothing as worn in the olden time.

WOOLWICH.—The new congregation at Woolwich, under the ministry of the Rev. L. Jenkins Jones, is making continued and steady progress. Steps are now being taken to secure, if possible, a suitable site for building a congregational hall or schoolroom, with space for a church building later, as at Kilburn. An appeal will shortly be made to the generosity of the Unitarian public on behalf of Woolwich. On Wednesday evening, November 25, the Rev. W. Copeland Bowie conducted a brief service, and delivered a lecture on "The Future Life" to a large and appreciative audience.

PLYMOUTH.—A Lay Preachers' Union: A meeting of Unitarian lay preachers and others of the Three Towns and district was held in the upper vestry of Treville Street Chapel, on Friday evening, December 11. It was decided to form a Unitarian Lay Preachers' Union, including the Three Towns and district. A resolution to this effect was proposed by Mr. Wright, seconded by Mr. Cock, and unanimously carried. Dr. Vawdrey kindly consented to take the secretaryship *pro tem.* The following were present at the meeting: Messrs. Wright, Ramsden, Cock, Weekes, Widger, Dr. Vawdrey, Miss Cooper, the ministers of Plymouth, Devonport, and Tavistock, and Rev. T. B. Broadrick, who conducted the proceedings.

SHEPTON MALLET.—On Tuesday, December 8, the first social meeting of the 1896–97 session of the Unitarian Circle of Religious Fellowship was held in the Cowl Street schoolroom, which had been most effectively decorated for the occasion. Miss Tagart of Hampstead gave an encouraging and interesting address, mainly dealing with her recent visit to Hungary and the conditions and prospects of Unitarianism in that country. Tasteful and well-rendered musical selections were given by members and friends; and the meeting concluded with a hearty vote of thanks to the visitor, also to those who had contributed in any way to the success of the evening. The present session opened with a special service in the church, when Rev. Lindsey T. Badcock delivered an address on "Our

Hymn-book," illustrated by appropriate music given by the organist and choir. The society, now in its third year, was formed with the object of binding the members together in a common interest for the furtherance of all branches of church work, and the confirmation of their faith in the doctrines of Christ, as understood by Unitarians; and it has already proved most helpful both to minister and congregation.

BESSEL'S GREEN.—The second of the moonlight evening services, followed by a social hour, was held December 13, the chapel being nearly filled. The minister, Rev. R. C. Dendy, conducted the worship, and gave a short address. Recitations were contributed by Mr. Gambier Corke, vocal solos by Mrs. Banderet and Mr. Tedman, and violin solos by Miss Ethel Peppercorn. Mr. Banderet presided at the harmonium.

Exeter N.H.—A large meeting of the members of the Exeter parish was held a week ago, and a unanimous call extended to Rev. J. A. Bevington of Barnstable.

Fairhaven, Mass.—Rev. William Brunton, formerly of Whitman, Mass., has received and accepted a unanimous call to the church in Fairhaven.

Farmington, Me.—A Young People's Liberal Religious Union has recently been organized with good prospects of success. For two years we have had a Unity Club, which did good work last winter and is still in a prosperous condition. But it was felt that enough was not being done for the purely religious training of our young people. Hence the new organization. At the preliminary meeting it was feared by some that the young people would not be willing to take part, but the result of the first meeting was a pleasing surprise. The subject of study for the present is "The Religious Sects of the United States." Some of the more strictly orthodox members of the Evangelical Congregational Church have been stirred up lately over the unsoundness of their minister, a young Andover graduate, who has been saying critical things about the story of Jonah and the whale. They evidently think, with Mr. Moody, that if the story of Jonah is not true, then they will have "to give up their Christ."

A Baptist brother who has been greatly exercised in his mind over the aggressive policy of the Unitarian folk in these parts, recently told his congregation in Temple that Unitarianism might possibly be a good enough religion for this world, but that, when they came to die, they would need the atonement of the blood of Jesus to prepare them for death. Nevertheless, the Temple people appear very curious to hear what the Unitarian minister has to say when he preaches there every other Sunday afternoon. A generous response was made to Rev. W. H. Ramsay's appeal for books for Reddington, and they do not need any more at present; but they are starting a small lending library in Temple, and would greatly appreciate the gift of books, religious or otherwise. Don't send us old magazines or back numbers of the *Christian Register*. Address Rev. W. H. Ramsay, Farmington, Me.

Geneva, Ill.—Mr. Howard Udell was ordained Tuesday evening, December 1. The following was the order of exercises: voluntary; hymn; reading; hymn; sermon, Rev. W. A. Colledge; ordination, Mr. C. E. Mann; prayer; solo (hymn written for the occasion by Mrs. Udell), Miss Blackman; right hand of fellowship, Rev. B. R. Bulkeley; charge to the minister, Rev. R. F. Johonnot; charge to the people, Rev. Celia Parker Woolley; hymn; benediction, Mr. Udell.

Ithaca, N.Y.—The congregation of the Unitarian church here has increased, and the services are unusually well attended. The pastor has given discourses of such spiritual and intellectual power that much interest has been awakened. The Ethical Class, under the able leadership of Prof. Rowlee, still enjoys spirited discussions every Sunday on the vital questions of the time.

At the last meeting of the Women's Alliance, Mrs. C. M. St. John read a paper on "How to cultivate a Taste for Good Reading." Mrs. St. John is the author of "Wordsworth for the Young," and is the owner of a remarkable Wordsworth collection of manuscripts, rare editions, etc. The paper was forcible and very suggestive. The list of books for a child's library was the most delightful of the many we have seen. Any one interested in children would find this paper very helpful. The Woman's Exchange, started under the protecting wing of the Women's Alliance and of other public-spirited women of Ithaca, has so far met with a cordial reception. The sales have steadily increased, and the high standard of workmanship has been maintained.

Let us hope, for the new year, that unity of aim, loyalty of purpose, and hearty co-operation with our esteemed pastor may increase the strength and usefulness of this church, which stands for such noble ideals of thought and action.

Kansas.—Many friends far and near will regret to learn of the death of Mr. William Bland of Olsburg, Pottowatomie County. Mr. Bland has been an energetic and devoted layman missionary in the cause of the Liberal Faith for some years, and has done

unique work in carrying the Unitarian gospel into a territory far removed from the usual missionary activities.

Kennebunk, Me.—The work at the First Parish has opened with a marked enthusiasm this year. Our church has been thoroughly renovated during the summer, both above and below, and pulpit and pews given a new coat of varnish.

The Sunday-school library of 1,200 volumes has been newly catalogued, and a large number of catalogues printed, so that the scholars may have the privilege of selecting their books for themselves. Every book in the library has been re-covered and renumbered, and we are now able to present a thorough equipment in the way of literature to all attending the school.

The morning congregations were never larger than at present, and the numbers in the Sunday-school are constantly on the increase. The Bible class is studying the creeds of the different churches with much enthusiasm and interest.

At the evening service Mr. Prescott is giving a series of lectures upon the Higher Criticism of the Bible.

Laconia, N.H.—Our church in Laconia is taking a new lease of life under the pastorate of Rev. G. H. Rice. Besides the morning service and Sunday-school, he has a vesper service at four in the afternoon, and is conducting a service in the evening in the opera house at Lakeport. Lakeport is a suburb of Laconia; and services are held there chiefly for the purpose of interesting the people in the work that is going on in the church proper. The vesper services attract an average congregation of one hundred and fifty. As a result of all this activity, new families are being added to the congregation every Sunday. Mr. Rice feels confident "that there is a splendid winter's work in store for the church, and that it will be upon a prosperous basis. The members are all enthusiastic, and are co-operating in a way that is vastly encouraging."

Littleton, N.H.—Rev. W. C. Litchfield, formerly of Middleboro, Mass., has received and accepted a unanimous call to the church in Littleton. He has already entered upon his work, the benefit of which is to be perceived in the renewed activities of the society and the increase of the congregations.

Madison, Wis.—The evening lectures delivered by Mr. Simonds at the opera house last winter proved so successful that another course is to be given by him the present season. The subjects are as follows: "Conditions of Success: A Lecture to Young Men and Women"; "Days of the Heart and Home"; "Daniel Webster"; "An Evening with Jesus in Judea: The Master as a Reformer"; "Daniel O'Connell, Ireland's Uncrowned King"; "Fathers of the American Republic: Suggested by Forefathers' Day." Under the able leadership of Mrs. McCue, the guild is in a flourishing condition, the Saturday night meetings of the club proving both pleasant and profitable, and attracting many students of the State University.

Milford, N.H.—The "Church Calendar" prepared for the season contains several things of interest. There are three regular courses of lectures,—*First*, a free Sunday evening course, the first Sunday in the month, November to April, with such speakers as Profs. Dolbear of Tufts, Emerton and Ropes of Harvard Divinity School, who are to discourse on special topics of interest to scholars and Biblical students. The third Sunday evening of every month is devoted to vespers and concerts. *Second*, Unity Club course, monthly, from November to May, with following list of speakers: Rev. H. H. Lincoln, Maj. W. R. Warner, Profs. H. C. Morrison and W. L. Whittemore, and Miss Alice Elizabeth Rich, and Rev. Joshua Young, D.D., the closing entertainment a musicale. Several socials will be held in Eagle Hall, and an organ and vocal concert, with such artists as Mr. Howard M. Dow, Mr. Arthur M. Dow, Mr. Frederick Hahn, Miss Margaret Powell. The *Third Course* (and sixth season), the "Popular Lecture Course," as follows: Mrs. Mary A. Livermore, Rev. James M. Pullman, Frank B. Sanborn, Esq., Rev. W. H. Morrison, Prof. A. E. Dolbear, Col. Thomas Wentworth Higginson. These lectures of the three courses are regularly and successfully sustained in the interests of the public on lines of intellectual and moral elevation, and are well patronized by the thinking public. The "Calendar" has on its first page the following appeals to worship and to breadth of mind: from Martineau, "Reverence the holy custom. Shelter from heedless slight the living impulse that week by week calls you hither to remember, to aspire, to pray. Bring only the pure, lowly, childlike heart, tender to everything except the sins you must confess,—full of hope for the world and trust in God"; and this from Dharmapala: "Peace, blessings, and salutations! Learn to think without prejudice, love all things for love's sake, express your convictions freely, lead a life of purity, and the sunlight of truth will illuminate you."

George W. Stone will speak on "Unitarian Beginnings," January 17, and will preach in the morning; also Alexander Phillips

of Boston will give a lecture on India the first Sunday evening in February.

Milton, Mass.—The Unitarian Church, which has been undergoing repairs, was again opened for service November 29. The First Unitarian Society of Milton was gathered April 24, 1678; and the stately, old-fashioned meeting-house now in use was erected in 1787. In 1835 it was turned around, and the galleries were removed. It was enlarged and repaired in 1851, and again in 1870. The service in recognition of its re-opening was brief, but impressive and beautiful, including an organ prelude, the singing of several hymns, responsive reading, led by Rev. Robert S. Morison, scripture reading, by Rev. Frederick B. Mott, prayer by Rev. Edward Everett Hale, and sermon by Rev. Charles C. Everett. Following the sermon, Rev. Roderick Stebbins, pastor of the church, made a vigorous address congratulating the society on its prosperity and the energy with which the new work had been accomplished.

Neponset, Mass.—The guild rally held at the Church of the Unity Sunday evening, December 6, was a great success. The neighborhood guilds of Quincy, Wollaston, Lower Mills, and Meeting-house Hill sent delegations; and a large number, filling the vestry, listened to an earnest and inspiring address from Rev. Thomas Van Ness president of the Young People's Religious Union. Brief addresses from representatives of the different guilds followed, and earnest questionings as to the methods and spirit of carrying on the work. Such meetings will do great things for our young people.

Newport, R.I.—On the evening of November 24 a reception was given to the congregation of Channing Memorial Church by the pastor, Rev. George W. Cutter. The church parlors were beautifully decorated by the ladies of the society with Turkish rugs and curtains, flowers, ferns, palms, and potted plants. The pleasing effect was still more heightened by festoons of smilax, hung with colored lanterns containing incandescent lights. In the centre of the east room was a superb cross made of pearl-white electric globes, bordered with vines. It was a large, happy, enthusiastic gathering, and Dr. Cutter was assisted in receiving his hosts of friends by Dr. and Mrs. A. F. Squire and Dr. and Mrs. C. A. Brackett. The company was entertained by vocal and instrumental music and selections of readings. During the evening, Dr. Squire made a brief address, speaking in behalf of all present, in which he expressed sympathy for their pastor in his recent troubles, congratulated him that his honor and Christian character had been completely vindicated, assured him of their high regard for him as a man and a minister, and presented him with a handsome silk purse, begging him to accept it as a slight token of their esteem and affection. Dr. Cutter was completely taken by surprise by this speech and testimonial, but responded earnestly and with much feeling, heartily thanking the people for all their kindness, loyalty, and devotion.

Oakland, Cal.— At the last ministers' meeting, Rev. A. J. Wells, of the San Francisco Second Unitarian Church, read a charming paper on "Worship." The Unitarian Club met in San Francisco, Monday, Nov. 23. The topic for discussion was "Lessons of the Campaign." The addresses were by Prof. Howison of the State University, whose utterances during the campaign were statesmanlike and strong, United States Senator Perkins, Hon. John P. Irish, who has done such work for the cause of sound money, and Congressman Maguire, who is a silver and single-tax advocate. The club is in most flourishing condition, with one hundred and thirty-five members, and a surplus in its treasury.

Plainfield, N.J.—Rev. A. C. Nickerson has accepted a call to the pastorate of the First Unitarian Society, and will enter upon his ministry there on January 1. A recent legacy places the church out of debt.

Providence, R.I.—The Young People's Religious Fraternity of the First Church is studying the following course of subjects, arranged for them by the pastor, Rev. A. M. Lord:—

The Liberal Faith. Text-book, Mr. Dole's "Catechism of the Liberal Faith."

(1) The Field of Religion. What we seek to know in religion. Chapters I., II., III., IV., V. *Bible Reference*, Psalm xix. *Literature:* Tennyson, "Flower in the Crannied Wall"; Clough, "It fortifies my soul to know"; Eliza Scudder, "I cannot find Thee."

(2) The Test of Religion. How we know truth from error in religion. Authority and inspiration in literature. Chapters VI., VII., VIII., IX. *Bible Reference:* Proverbs viii., 2 Timothy iii. 16, 17. *Literature:* Keats, "On reading Chapman's Homer"; Helen Hunt Jackson, "Thought"; Emerson, "Out from the heart of nature rolled"; Matthew Arnold's "Morality"; Selections from M. D. Conway's "Anthology."

(3) The final authority in the souls of the best men and women, which are expressed in the best books, cannot find full expression in any book. Chapters X., XI., XII., XIII. *Bible Reference*, Isaiah vi. 1–8. *Literature*: selection from Carlyle's "Heroes and Hero Worship"; Matthew Arnold's

"Rugby Chapel"; Elizabeth Whittier's "The Friend's Burial"; D. A. Wasson's "Royalty."

(4) The highest manhood and womanhood in *virtue*, righteousness of motive, of habit, of will. Chapters XIV., XV., XVI., XVII. *Bible Reference*, Matthew vii. 15–29. *Literature:* Wordsworth's "Happy Warrior" and "Ode to Duty." George Eliot's "Romola,"—closing pages.

(5) The highest virtues reach communion with God. Faith, the universe life, the eternal life, worship. Chapters XVIII., XIX., XX., XXI. *Bible Reference*, John xiv. 8–13, 28. *Literature:* Emerson's "Each and All"; George MacDonald's "Hymn for the Mother"; John Henry Newman's "Lead, Kindly Light"; Clough's "Qui Laborat, Orat."

(6) Means of communion, helps to communion with God. Outward worship expressing feeling with God. Forms and observances. Chapters XXII., XXIII. *Bible Reference*, The Lord's Prayer and the story of the Last Supper. *Literature:* Chadwick's "A Song of Trust"; Martineau, Preface to "Home Prayers."

(7) Communion of thought, thinking with God. Order and miracle, problem of evil, sin, and pain. Forgiveness. Chapters XXIV.–XXX. (inclusive). *Bible Reference*, Selections from the Book of Job. The story of the Betrayal and Crucifixion. *Literature:* Whittier's "Eternal Goodness"; Tennyson, In Memoriam, CXVIII. and LIV.; Selection from Ugo Bassi's "Sermon in the Hospital."

(8) Communion of life,—willing and working with God. Chapters XXXI., XXXIV. (inclusive). *Bible Reference*, Jesus' parables of the kingdom of heaven. Paul's parables of the body and its members, and of the temple of God. *Literature:* Wasson's "Ideals"; Tennyson's In Memoriam, CV.; Whittier's "My Psalm."

Roxbury, Mass.—On November 9, at all Soul's Church, the first monthly supper for the season was given. Mrs. Hart was chairman of the committee. There was the largest attendance on record, —ninety-two at the tables, and others waiting to be served. Mr. and Mrs. Secrist were present for the first time and received a hearty welcome. A pleasant programme was presented at eight o'clock, consisting of piano solos by Mrs. Cottle and songs by Misses Clara and Sophie Wallenthrine, of Sweden.

The Alliance: The two meetings have been well attended and much interest has been shown. After lunch at the meeting of December 9 the subject, "What shall we do for the young people of the church?" was discussed. The study hour in November was devoted to the subject, "How Jesus regarded himself." This was followed at the December meeting by the subject, "How others regarded Jesus."

All Souls' Club: The annual meeting was held on the evening of November 23. The plans for the year were discussed and afterward refreshments were served. The officers recommended that the club return to the plan followed previous to last year, and this suggestion was found to meet the approval of those present. Consequently the club will have regular dinners served at 6.30 and speaking will follow. The first meeting will occur in January. Mr. F. D. Butrick is president and Mr. George W. Curtis is secretary and treasurer.

San Francisco, Cal.—The San Francisco Unitarian Club, which includes also Oakland, Berkeley, Alameda, and San Jose Unitarians, had a brilliant meeting on the 23d of October. Over one hundred gentlemen sat down to the tables, in spite of a very stormy night. Dr. Stebbins asked grace. Warren Olney, Esq., of Oakland, the new president of the club, United States Senator George C. Perkins, and John P. Irish, also Oaklanders, Prof. George H. Howison of the State University at Berkeley, and Congressman John Maguire, a Roman Catholic layman and silver advocate, made addresses on "The Recent Campaign and its Lessons." It was an intensely interesting session, Mr. Irish especially, in an hour's discourse, rising to heights of oratory and statesmanlike utterance, which, as all who were present would agree, proved him the ablest political thinker and orator on the Pacific Coast. Rev. Messrs. Dr. Stebbins, Charles W. Wendte, A. J. Wells, N. A. Haskell, George R. Dodson, Samuel Slocombe, and Nicholas Boyd, were among the clergy present. A straw vote, taken just before the election at a club dinner, showed seventy-seven members present to be "gold" men and seven for free silver.

Springfield, Mass.: *Church of the Unity.* December 3: The Women's Alliance met in the Church Parlors. Mrs. Elizabeth A. Seeger read a paper on "Unitarianism in the Reformation," after which the "Comparative value of Conservatism and Radicalism" was discussed. December 10: The Unity Club held a social in the church parlors. December 17: Another meeting of the Women's Alliance was held, at which Miss Annie L. Bailey read a paper on "Early English Unitarians." December 25: A Union Christmas Service was held in the Church of the Unity, in which service ministers from the various denominations in the city took part. The subject taken up

was "Christ's Message to Man." Rev. George C. Baldwin read from Scripture and made the prayer. Rev. William G. Richardson gave the first address on "Christ's Message to Childhood"; Rev. Charles Conklin followed with "Christ's Message to Youth"; Rev. Philip S. Moxom took up "Christ's Message to Manhood and Womanhood"; and the pastor, Rev. Bradley Gilman, concluded with "Christ's Message to Old Age." The church was beautifully decorated with Christmas greens, and appropriate music was rendered by the choir.

Christmas night the customary Christmas party for the Sunday-school was given in Masonic Hall under the auspices of the Unity Club.

Our Sunday-school gives as well as receives at Christmas time. During the week preceding Christmas, all the toys—half-worn or otherwise—and all the garments that could be spared, were brought to the parsonage to be taken by the pastor Christmas eve into homes that would otherwise have been without Christmas cheer.

December 27, Christmas Sunday was celebrated. There was Christmas music and a Christmas address at both the morning and evening services. Collections were taken up, the money to be used by the pastor in relief work. At noon the Sunday-school held its service in the front of the church. Christmas carols were sung, and a "sermon story" read by Mr. Gilman.

The Iowa Conference.—The eighteenth annual session of the Iowa Unitarian Association was held at Iowa City, November 18, 19, and 20. The number of voting delegates was forty, the number of visiting delegates eleven, making a total of fifty-one. At the opening meeting on Wednesday afternoon the attendance was larger than at the opening session of any previous conference. A paper on "Religion and Literature" was read by Mr. Harvey, and a very interesting discussion followed. Prof. Patrick of the State University welcomed the conference on behalf of the Iowa City church. He put very happily the mission of the Unitarian Church as that of the unhampered searcher after religious truth. He thought the need of an organized body of thinkers and workers in this field quite as important as in any other, and felt that the work of the Unitarian Church was only fairly begun.

Rev. Mary A. Safford, president of the conference, responded to this cordial welcome with a hopeful word as to the present and future of the conference; and the conference sermon on "The Opportunity of the Unitarian Church" was then given by Rev. L. D. Cochrane of Perry. It was clear and strong.

The secretary's report showed that six ministers have been settled within the bounds of the conference during the year, while four have gone to other fields. The report showed thirteen churches and five missions. Three churches receive financial aid from the Iowa Unitarian Association and one mission. Three churches are without ministers, and ten ministers are settled in the State. During the year the secretary has written some four hundred letters, and travelled two thousand one hundred miles on behalf of the conference. The only church where services are not regularly held is at Rock Rapids, and it had been closed previous to our last conference. The missionary committee reported that one mission, that at Ida Grove, had become a church, and is self-supporting as a church as it has been during its mission stage. Its minister is Rev. F. H. York.

The paper by Mr. Ferrin of Washta on "Is there a Rational Basis for Prayer?" was the most profoundly earnest utterance of the conference. Following naturally, almost as though it had grown out of it, came the devotional service by Rev. F. M. Bennett as the crown of the morning. The beautiful sermon was from the text, "Blessed are the pure in heart for they shall see God." The address by Rev. A. G. Wilson of Decorah at 1 P.M. was a strong plea for clearness of thought on the part of Unitarians. The manly personality of the speaker added much to the force of his utterance, and made this new voice doubly welcome among us. In the Sunday-school meeting Mr. Gould, president of the Western Sunday School Society, had his favorite theme, "Better Materials for Teaching," and handled it with his usual tact. Rev. Edward A. Horton, president of the Unitarian Sunday School Society, then spoke on "Better Methods of Teaching." On Thursday evening the largest audience of the conference assembled to hear Messrs. Gould, Horton, and Batchelor speak on "The Old Theology," "The New Theology," and "Modern Liberalism."

Following the reports of churches, which were full of suggestion, and helpful, as well, in fostering neighborly interest and acquaintance with each other's work, came the report of the finance committee by Miss Safford. It showed that $500 in cash has been collected from churches, Sunday-schools, and individuals during the year, and from the mission field $372.55, making a total of $872.55.

At twelve o'clock on Friday the devotional service was conducted by Rev. A. K. Beem of Anamosa. The sermon, like that of the day previous, was an uplifting one. It helped to confirm the conference in the belief that a devotional service should end rather than begin the morning session. Mr. Batchelor's noble sermon on "Three Methods of Divine Revelation" was a

fitting crown to three days of excellent work for the Unitarian cause in the State. The following resolutions were passed:—

"*Resolved*, That the *Christian Register* Association be requested to issue a two-dollar edition of the *Register*; second, that the Missionary Council be requested to take steps looking to the conduct of a Western department in the paper; third, that the *Register* Association be respectfully asked to carefully consider a plan to be submitted by the *Old and New* Publishing Committee for monthly State edition; fourth, that, if the expectations contained in the above parts of the resolution be realized, that the publication of *Old and New* as a State paper will be discontinued.

"*Resolved*, That the delegates of the Young People's Religious Unions of Iowa here assembled recommend the formation of a State Union, for the purpose of annual meeting and mutual encouragement and help, and that a committee of five be appointed at this time to form such a union, said committee to be instructed to choose from their own members a president, vice-president, secretary, and treasurer, these officers to be likewise officers of the Iowa State Union, with instructions to arrange for an annual meeting in connection with the next annual conference of the Iowa Unitarian Association.

"*Resolved*, That we are gratified at the reception given by the American Unitarian Association and the State Conference of the Central West to the plan of co-operation with the Western Unitarian Conference, proposed at its last annual session, and that we heartily approve of the three changes in this plan suggested at the meeting of representatives of the conference interested, held at 175 Dearborn Street, Chicago; namely, that the president of the Western Unitarian Conference be omitted from the Missionary Council, and the secretary of the American Unitarian Association be made a member of the same, and that the provision for nominating the Western director of the American Unitarian Association be dropped; and

"*Resolved*, That we look forward hopefully to the practical working of this plan for co-operation between our kindred bodies as the beginning of a more homogeneous and effective missionary service within the bounds of the Western Unitarian Conference."

(Signed) LEON A. HARVEY.

Washington, D.C.—Rev. E. Bradford Leavitt has received a unanimous call to All Souls' Church.

West Buxton, Me.—Mr. C. E. Ordway, who has taken charge of the new movement in this town, has organized the First Unitarian Parish of West Buxton. The society starts off with about thirty members, which it is thought, can be speedily increased to about fifty or more. The attendance at the morning service is between fifty and seventy-five, and at the evening service between one hundred and twenty-five and one hundred and fifty. The second service is largely made up of young people and non-church-goers. Our gospel, reaching such persons, cannot fail to do incalculable good.

West Roxbury, Mass.—The winter's work in the various departments of the First Parish is well under way. Vesper services have begun and are largely attended. The ladies of the Sewing Circle are making garments for the Children's Rest in Roslindale. The entertainment at the last sociable consisted of a charming paper on Shakspere's Songs, some of which were sung by members of the Parish. The first of a series of entertainments for the Sunday-school was given in the Church Parlor December 4. The children are looking forward to these entertainments with much pleasure. The Women's Alliance has taken as a study for the year the "History of the Old Churches of Boston"; and the subject is likely to prove one of great interest. At the last open meeting Mr. Charles A. Hewins gave his personal recollections of Theodore Parker. The Lend a Hand Club held a cake and candy sale in the Church Parlor on December 12, and made $20, $10 of which are to be sent to Booker T. Washington. The topic for discussion at the last meeting of the Unitarian club was "The True Christian." This club numbers among its members men of different denominations, and the discussions are entered into with great interest.

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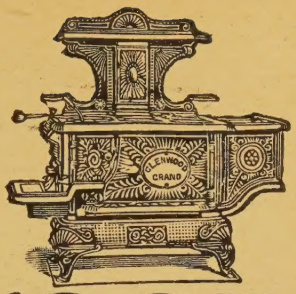

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